

# THE ECLECTIC REVIEW,

FOR MARCH, 1814.

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Art. I. *Commentaries on the affairs of the Christians before the Times of Constantine the Great ; or an enlarged view of the Ecclesiastical History of the first three Centuries.* Accompanied with copious illustrative Notes and References. Translated from the Latin of John Laurence Mosheim, D.D. late Chancellor of the University of Gottingen. By Robert Studley Vidal, Esq. F.S.A. 8vo. vols. I. and II. pp. 735. Cadell and Davies. London. 1813.

IF the execution of a subject were always in proportion to its magnitude or the labour bestowed upon it, the history of the first ages of Christianity would rank among the most finished of compositions. But though it may seem at first inviting, as embracing the most momentous of all transactions, and on that ground has attracted a crowd of ordinary minds, the subject is found when closely examined to present almost insuperable difficulties. The great facts of the early Christian history, it is true, have been committed to writing : but the incidents of the story, the subordinate events, and the discriminating features of the human agents, are involved in obscurity. The earliest history of the fortunes of the church, now extant, was not compiled until three centuries after the death of its founder : nor are the writings of the first Christians adapted to supply the defects of regular history. Few of their letters remain. The progress of Christianity, having been silent and unconnected with secular affairs, has received but little light from Pagan authors, who regarded this system of religion with careless contempt. Some events of great consequence are, therefore, passed over almost unnoticed, and others are disguised in the exaggerations of passion and rhetoric ; while a host of ignorant scribes who thought

it lawful\* to aim at the exaltation of what could not derive dignity from human efforts, have debased the whole by a prodigious mass of absurd fable.

The first ages of Christian history exhibit throughout a scene of perpetual contest. The controversies that now agitate the Christian world, though all of a recent date, affect the remotest ages and events. Persons, according to their party, determine without examination on the character, principles, and actions of the first Christians; and consult documents, not to learn and form a right judgment, but to confirm their prepossessions. It is hardly to be expected that the impartiality of a judge can in this case be acquired; and indeed the reception that an impartial history would probably meet with, is sufficient to deter those who should be thus qualified, however courageous, from undertaking it.

Whether genius will surmount these difficulties must be left to the decision of time: meanwhile, the work of which the first half now appears in an English dress, must be accepted as by far the best account that has yet been published, of the early fortunes of the Christian Church. In revising his *Elements of Christian History*, well known to the English reader by Dr. Maclaine's version and notes, Mosheim perceived that many things in the history of Christian affairs had been omitted, and others unfairly represented, or altogether misconceived. The remarks of this sort that occurred appeared, as they accumulated, not unworthy of preservation; and suggested to him the idea of composing commentaries on the Christian affairs, of which the first portion only, comprising the first three centuries has been given to the public. This work, however, is complete in itself; and comprehends the period usually deemed the golden age of Christianity. Though it embraces all the topics of the *Elements of Christian History*, instead of being distributed under general heads, it forms a continued narrative, a due regard being paid to the order of time and the connexion of events with their causes. On the compilation of these *Commentaries*, the author has bestowed immense labour. While he has taken every advantage of the labours of modern writers, he has examined the original authorities with minute and comprehensive circumspection. He has detected several impostures, adjusted many points of controversy, and elucidated a multitude of obscurities. He has supplied the place of philosophy by sobriety and good sense. The work

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\* Datur hæc venia antiquitati ut miscendo humana divinis primordia urbium angustiora faciat. *Livy*.



throughout discovers great learning, combined with extreme accuracy and impartiality. It will be alternately applauded and condemned by all parties.

In the work translated by Dr. Maclaine, the history of the first century descends much more into detail than any of the following, until the period of the Reformation. The case is reversed in the *Commentaries*: the introduction and first book, both relating to the first age, are much less copious than any of the subsequent parts. The difference between the first divisions of the two works consists in the narrative of the latter being in some places a little abridged, in a few others expanded, fortified with a greater number of authorities, and illustrated with many additional notes, some of considerable magnitude. We shall advert to some of the more important additions; but our notices from the nature of the case, must be very desultory.

The mysteries in which the secret worship of the Christians afterwards originated, Mosheim concludes from a passage in Aurelius Victor, were introduced at Rome by Hadrian. That they were chiefly designed to teach the immortality of the soul, (a favourite opinion of Warburton's) no one, it seems to our author, can believe who attends to the nature of the mysteries of Bacchus; though he allows it may have been the object of some of them to expose the public superstitions, and inculcate purer principles of religion. Perhaps this is going too far. The description of the religious systems of the ancient Indians, Persians, and Egyptians, is very much enlarged. It seems a fair conclusion from the words which Sallust, in his conspiracy of Cataline, puts into the mouth both of Cæsar and Cato, that the immortality of the soul did not enter into the popular belief. It must be admitted that there was an essential difference between the doctrines of the Oriental and of the Grecian sages: it is to the doctrines of the former, principally, that reference is made in the term *γνῶσις* in Scripture. It has long been doubted in what class of philosophers Philo Judæus should be ranked. Mosheim classes him with the Eclectics because he commends by turns Platonists, Stoics, and Pythagoreans, and borrows indifferently their maxims and expressions.

The account of the Jewish sects is in this work improved by great additions. The character of the Sadducees, which is drawn after Josephus, is very ingeniously traced to their speculative principles. Believing in the writings of Moses, they were obliged to admit that the righteous would be rewarded and the wicked punished; but as they imagined death to be

the extinction of the soul as well as of the body, they were driven to place rewards and punishments in the goods and evils of the present state. From these principles they looked upon the rich and prosperous as approved of God; and the poor, the afflicted, and the unfortunate, as objects of his displeasure. To attempt to relieve the wretched, or mitigate the calamities inflicted upon men, was in their view directly to counteract the designs of Providence. As outward pleasures and gratifications seemed to them the proper rewards of virtue, they abandoned themselves to a life of luxurious enjoyments. Mosheim thinks that the rich man mentioned by our Saviour was a Sadducee; and that the whole parable confirms the account which Josephus has given of that sect. Of all the Jewish sects not one has excited such interest, or given rise to so much discussion, as that of the Essenes. Philo and Josephus are at variance as to the practice of the Essenes in regard to sacrifices; the former denying, the latter affirming, that they offered victims in sacrifice to God. The authority of Philo has generally been preferred, and attempts have been made by exposition or emendation to make Josephus speak his language: but as the Essenes were divided in their opinions, both authors may to a certain extent be correct. A passage is here adduced from Porphyry which sets the credit of Josephus beyond a doubt. The Therapeutæ whom Philo has described, have usually been called theoretical Essenes, but our author questions whether they belonged to that sect. That they were Jews he has no doubt, and ascribes it to prejudice that any persons still prefer the opinion of Eusebius that they were Christians. It is conjectured with much plausibility, that this singular sect arose from an endeavour to reconcile the doctrines of Moses with the principles of the oriental philosophy.

- As the anniversary of our Saviour's birth was fixed upon in times much more recent than those in which the descent of the Holy Spirit was celebrated, our author seems justified in concluding that it was unknown to the first disciples. It has often been affirmed that our Lord did not separate from the Jewish Church: but as he gave his disciples a new and improved rule of life, to which he exhorted them to adhere; and by a peculiar rite separated from the community those who were disposed to conform to the rule, holding with them separate assemblies; it must be allowed that he formed a society distinct from the rest of the Jews. Our author does not rank among the



extraordinary endowments of the Apostles, the power of working miracles. The miracles that were wrought by their hands ought, he conceives, to be ascribed to the agency of Christ exerted on their invocation; a notion which seems to have the support of scripture. It is evident from the Acts that the Apostles remained at Jerusalem several years after Christ's ascension, and it may be allowed that it was in consequence of his command; but the assigning the reason of this command is an instance of our author's proneness to refinement. We know not whether we ought to consider of the same nature the ingenious view that he gives of Matthias's appointment to the Apostleship. After the Apostle Peter had made a suitable speech to the persons assembled, he conceives that two were selected by the Apostles from the body of Christians in order that they might choose one of them in the room of Judas; and Matthias was raised to the Apostleship, not by *lot*, but by the *suffrage* of the faithful. This notion is plausibly supported by a critical examination of the original text, by which, however, though it may be favoured, it does not seem clearly determined.

The supposition that all the Apostles suffered violent deaths is shown to be groundless: it arose from the extravagant honours that were paid to those who suffered death for Christ's sake, to which it was supposed the Apostles must necessarily be entitled; as well as from the ambiguity of the term *martyr*, which signifying a witness of any sort, was applied to those who confirmed their attachment to Christ by their blood. A very happy emendation is proposed by our author of a passage extracted by Eusebius from Hegesippus's account of the martyrdom of James the Just, which has much perplexed the learned. The Jews, he supposes, inquired of James "What is the gate of *Salvation*?" but the translator, through ignorance or inattention, confounding the term signifying salvation with our Saviour's proper name, to which in their dialect it bore a great resemblance, rendered their inquiry "What is the gate of *Jesus*?" It is the common belief that the Christians suffered exactly ten persecutions before the reign of Constantine; but so far from being derived from history, to which Mosheim thinks it repugnant, he says the notion sprung from an imagination that the plagues inflicted on the Egyptians were typical of the persecutions of the Church, and that the number of the persecutions must equal the number of the plagues. The following account of the veneration paid to the martyrs deserves to be extracted.



‘Both martyrs and confessors were looked upon as being full of the Holy Spirit, and as acting under an immediate divine inspiration. Whatever they said, therefore, was considered as proceeding from the oracles of God: whatever, during their imprisonment, they required or wished to have done, was regarded in the light of a divine command—to disobey which would be the very height of impiety; and whatever they did was accounted as nothing less than the act of God himself, with whose spirit they were conceived to be filled. Whatever might have been the sins and offences of the martyrs, it was imagined that they were all atoned for and washed away by their own blood, not by that of Christ. (Vide Clemens Alexand. *Stromat.* lib. iv. p. 596.)

‘Being thus restored to a state of absolute purity and innocence, it was conceived that they were taken directly up into heaven, and admitted to a share in the divine councils and administration; that they sat as judges with God, enjoying the highest marks of his favour, and possessing influence sufficient to obtain from him whatever they might make the object of their prayers. Annual festivals were appointed in commemoration of their deaths, their characters were made the theme of public eulogies, monuments were charged with transmitting their names and acts to posterity, and various other distinguished honours were paid to their memories. Those who had acquired the title of confessors were maintained at the public expense, and were on every occasion treated with the utmost reverence. The interests and concerns of the different religious assemblies to which they belonged were, for the most part, consigned to their care and management;—insomuch, indeed, that they might almost be termed the very souls of their respective churches. Whenever the office of a bishop or presbyter became vacant, they were called to it as a matter of right, in preference to every one else, although there might be others superior to them in point of talents and abilities. Out of the exceedingly high opinion that was entertained of the sanctity and exalted character of the martyrs, at length sprung up the notion that their reliques possessed a divine virtue, efficacious in counteracting or remedying any ills to which either souls or bodies may be exposed. From the same source arose the practice of imploring their assistance and intercession in cases of doubt or adversity, as also that of erecting statues to their memories, and paying to these images divine worship; in fine, to such an height of vicious excess was this veneration for the martyrs carried, that the Christians came at last to manifest their reverence for these champions of the faith by honours nearly similar to those which the heathens of old were accustomed to pay their demi-gods and heroes.” Vol. I. pp. 180, 181.

In the notices contained in the Acts and Epistles, of the frame, customs, and officers, of the first Christian commu-

nities, our author has found great scope for his ingenuity and penetration. Acts ii, 42. he thinks, contains a distinct enumeration of the branches of worship in the church of Jerusalem. In the first place one or other of the apostles delivered a discourse for the general edification of the disciples; then, a collection, signified by the word *communion*, was made for the benefit of the poor, which was followed by the commemoration of Christ's death and the offering of general prayers. At first the Christians met in private houses; but as their number increased, they were divided into classes, each having a separate place of meeting. The presidency of the whole remained with the apostles, who, with the consent of the people, appointed men of approved faith to superintend individual classes. As many of the primitive believers in Jerusalem were indigent, those who were in better circumstances liberally contributed to relieve their necessities. These contributions being intrusted to the management of indigenious converts, complaints were made by the foreigners of partiality in their distribution. To prevent all complaint in future, the apostles advised that seven others, the number of the classes into which the converts were divided, should be selected from the believers of foreign extraction, who, being chosen by the people and consecrated by the apostles, took care of their own poor. These seven men, therefore, were not the first, nor the only, deacons of the church of Jerusalem, but were, in consequence of the complaints of the Hellenists, added to those who before superintended the concerns of the indigent. This account of the transaction, with the exception perhaps of the reason assigned for the number seven, is confirmed by arguments so cogent, that it bids fair to be generally received. It will not, however, be so easily admitted by multitudes in this country, that the power of enacting laws, appointing teachers, and determining disputes, resided in the people at large; or that the episcopal function, instead of being coeval with the first society of the faithful, had its origin in the great increase of the congregations of the Christians requiring a greater number of teachers, which suggested the expedient of a president to preserve order among individuals of the same rank; or that the primitive churches at Jerusalem, Ephesus, &c. were independent of each other, being connected together only by the common bonds of faith and love. The notes upon Pliny's account of the worship of the Christians in Bithynia, and upon Hermas the author of "The Shepherd," abound in curious matter, and strikingly illustrate our author's talent for subtle and ingenious deduction from apparently scanty and unfruitful premises.



In the second book of these *Commentaries*, to which we must now proceed, the text is upon a much larger scale than in the corresponding portion of the *Elements of Christian History* : the additional matter is also more curious and important, and the notes perpetually swell into dissertations. As, however, the additions and improvements consist chiefly of the illustrations, the general facts being the same, we must pursue the same miscellaneous mode of remarking upon this as upon the former book, only taking the liberty to be somewhat more copious.

Though it is impossible to specify the circumstances or the authors of the further diffusion of christianity during the second century, it is highly probable that it was propagated throughout almost all the nations known in that age. The authorities adduced in confirmation of this opinion have very much the air of rhetorical exaggeration ; but the representations of Justin Martyr, Ireneus, and Tertullian must have had some foundation in reality. The only missionary of this age, whose name has descended to posterity, is Pantæus. He is said to have been sent to India, but as the countries comprehended under that name by the ancients are very uncertain, the scene of his labours has been a subject of dispute\*. Our author thinks it was Arabia Felix, since Jerome reports that Pantæus found, among those that he taught, Matthew's gospel in Hebrew, given them by Bartholomew, who, it cannot be doubted, laboured in Arabia Felix. The origin and antiquity of Christianity in England, France, and Germany, have produced an accumulation of useless writing and dull controversy. Our author approximates as near the truth perhaps as can be expected in questions, originally so obscure, and which those who were interested in the fame of their respective churches have, by their preposterous inventions, involved in the greatest confusion and uncertainty.

What proportion the Christians in this age bore to the Pagans is an interesting inquiry. The following extract is very sober and judicious : it will serve as an ample specimen of the work, and of the manner in which it is translated.

‘ It is scarcely, indeed we might say it is not at all possible, to ascertain, with any thing like precision, the proportion which the number of the Christians in this age, and more especially within the confines of the Roman empire, bore to that of those who still persisted in adhering to the heathen superstitions. Most of those, by whom the subject has been adverted to in modern times, have erred by running into one or other of the extremes. The number of the Christians at this period is as unquestionably

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\* Eusebius says expressly that Pantæus preached the gospel to the eastern nations, and went so far as to India itself ; by which, however, he did not mean *India intra Ganges*.



over-rated by those, who, not making due allowance for the tumid eloquence of some of the antient fathers, represent it as having exceeded, or at least equalled, that of the heathen worshippers;\* as it is under-rated by those who contend that in this age, there were no where to be met with, no not even in the largest and most populous cities, any Christian assemblies of importance, either in point of magnitude or respectability†. That both are equally

\* 'Tertullian is by many considered as speaking literally no more than the truth, when he urges the Romans in the following words: *Hesterni sumus, et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. Sola vobis relinquimus templa.* *Apologet.* cap. XXXVII. p. 311. edit. Havercamp. To me, however, it appears that the African Orator, who seems to have been naturally inclined to exaggeration, in this instance, most evidently rhetoricates in a very high degree. Were the passage to be stript of its insidious and fallacious colouring, I conceive it would be found to mean simply this:—the Christians are very numerous throughout the whole of the Roman empire; indeed it is scarcely possible to name any department in which some of them are not to be found.'

† 'The world has of late seen many writers of the most opposite characters and views assiduously co-operate in undervaluing and diminishing the churches of the second century. Those inveterate enemies of the Christian religion, whom we style Deists, do this by way of meeting the argument which its defenders draw from the wonderful and inconceivably rapid propagation of the gospel; an argument which, they conceive, must completely fall to the ground, could the world be once brought to believe, that during the first two centuries the converts to Christianity were but few, and those, chiefly, of a servile or low condition. The adversaries of episcopacy, whom we commonly term Presbyterians, take the same side with equal zeal, under the hope of proving that the charge committed to a bishop of the second century must have been comprised within a very narrow compass, and consequently that the prelates of the present day, whose superintendence, for the most part, extends over large tracts of country, are altogether a different order of men from the primitive bishops. The pastor of a congregation of about two hundred, or at the most of six hundred persons, of little or no account (and a bishop of the second century, according to them, was nothing more) may rather be likened, say they, to a country parish priest than to a bishop of modern days. The same thing is likewise eagerly contended for by such of our own writers as have entered the lists with the advocates for the church of Rome. The object which these propose to themselves in so doing is to render it evident that the vast multitude of martyrs and confessors with which the Roman calendar is crowded, must be, for the most

in an error, is manifest from the persecutions that were carried on with such fury against the Christians in this century. Had their number been any thing equal to what many would have us believe, common prudence would have withheld the emperors, magistrates, and priests, from irritating them, either by proscriptions, or punishments, or rigorous severities of any kind. But, on

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part, fictitious; and that the bones, which are daily brought to light from the Roman catacombs, are rather to be considered as the remains of slaves and people of the lowest order, than as reliques of Christian martyrs. In this way do we frequently find persons of the most opposite views concur in yielding to each other a mutual support. Wise and honest men, who take care always to temper their zeal in the cause of religion by a proper respect for truth, will readily allow that we have sufficient grounds to warrant us in making no very inconsiderable deduction from that immense host of Christians which many conceive to have existed in the second century; but, on the other hand, they find themselves precluded by the most unexceptionable testimony of words as well as facts (and this too deduced, not from the writings of the Christians themselves, but of men who were hostile to the Christian name) from joining in opinion with those who maintain that in this age the Christian churches were but few and inconsiderable throughout the Roman empire. To say nothing of the evidence of facts, there is the notable testimony of an author of the greatest weight, namely, Pliny the proprætor of Bithynia, who, in a report made by him to the emperor soon after the commencement of this century, states the province over which he presided to be so filled with Christians, that the worship of the heathen deities had nearly fallen into disuse. *Epistol. lib. X. ep. XCVII. p. 821. edit. Longol. Multi, says he, omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, et vocabuntur.* In this passage I would particularly recommend the words *omnis ordinis* to the attention of those who would willingly have us believe that the primitive churches were made up of rude and illiterate persons, slaves, old women of the lowest order, in fact of the very dregs of the people, and that amongst the Christian converts there were none to be found of any account or dignity. Either their position must be wrong or Pliny must have here stated an absolute falsehood. *Neque civitates tantum, he continues, sed vicos etiam atque agros superstitionis istius contagio pervagata est.*—The whole of the province therefore swarmed with Christians, not merely a particular part of it. Lastly, it is plainly to be perceived from his account, that the credit of the heathen deities had at one time been in great jeopardy, and that the number of their worshippers was exceeded by that of the Christians. This is manifest from what he states of the temples having been deserted, the sacred solemnities for a long time intermitted, and the sacrifices offered to the gods reduced to a mere nothing. *Certe satis constat, prope jam deso-*



the other hand, had they been merely a trifling set of obscure ignoble persons, they would, instead of being combated with so much eagerness and pertinacity, have been spurned at and treated with derision. Upon the whole, the conclusion that seems the least liable to exception is, that the number of the Christians was in this age very considerable in such of the provinces as had

*lata templa cæpisse celebrari, et sacra solemnia diu intermissa repeti, passimque venire victimos, quorum adhuc rarissimus emptor inveniebatur.* We are reduced to the necessity, then, of either believing that the report made by this circumspect and prudent writer to his imperial master was founded in fiction; or else, admitting that in the Pontic province, even so early as his time, the Heathen worshippers were far outnumbered by the Christians; at least that the greatest part of its inhabitants had manifested a disposition to abandon the religion of their ancestors. Those who conceive that the Roman empire contained within it but few Christians at this period, think to do away the force of this testimony by saying, that in this letter to Trajan, Pliny assumes more the character of an advocate, than that of an historian, and that therefore what he says is not to be understood altogether in a literal sense. Now to this I will in candour accede, so far as to admit, that Pliny was desirous of inspiring the emperor with sentiments of lenity and pity towards a set of people whom he knew to be of an harmless character and under the influence of no evil principle, and that with this view he was led in some measure to amplify the number of the Christians; but hither surely cannot be referred what he says of the temples having been before nearly deserted, the sacred rites intermitted, and the sacrifices neglected. For Trajan could have drawn no other conclusion from this than that Christianity was on the decline. In every other respect, too, we find the orator quite laid aside, and things represented in plain and simple terms without the least artificial colouring. The testimony of Pliny is confirmed by Lucian, to whom it is impossible to impute any thing like a similarity of design. Lucian, in an account which he has transmitted to posterity of the life and nefarious practices of Alexander, represents this infamous impostor as complaining *Ἀθεῶν ἰμπεπλησθῆαι καὶ χριστιανῶν τὸν Πόντον, οἱ περὶ αὐτῆ τολμῶσι τὰ κάκιστα βλασφημεῖν: plenam esse Pontum Atheis et Christianis, qui audeant pessima de se maledicta spargere.* In *Pseudomant* § 25. p. 232. tom. ii.—opp. edit. Gesner. This Alexander appears to have dreaded the perspicacity of the Christians, by whom he was surrounded, in no less a degree than that of the Epicureans, a set of men by no means of an insignificant or frivolous character, but on the contrary intelligent and shrewd. By a particular injunction, therefore, he prohibited both the one and the other from being admitted to the secret mysterious rites which he instituted *Ἐἰ τις Ἀθεός, ἢ χριστιανός, ἢ Σπικῆρειός, ἤκει κατάσκοπος τοῦ βασιλῆως, πύγεται. l. c. § 38. p. 244.* These words the illustrious



been early brought to a knowledge of the truth, and continued still to cultivate and cherish it; but that nothing beyond a few small and inconsiderable assemblies of them, was to be found in those districts where the light of the gospel had been but recently made known; or, if communicated at an early period, had been suffered to languish and fall into neglect.'

In tracing the causes of the wide and rapid spread of the Christian religion in this age, it was impossible not to advert to the former controversy to which Dr. Middleton's "*Free Inquiry*," gave rise, and which excited much interest in this country about half a century ago. The insidious design of the sceptical theologian, which alarmed the English Clergy, is very properly exposed; while his profession that he meant

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translator of Lucian renders, *Si quis Atheus, aut Christianus, aut Epicureus venerit, orgiorum speculator, fugito*. To me, however, it appears that we should better meet the sense of the original by rendering them *si quis Atheus, sive Christianus sit, sive Epicureus, venerit, fugito*. The title of Atheist being, as it strikes me, here used by this impostor generically, to denote those to whom he afterwards specifically takes exception under the two denominations of Christians and Epicureans. That the Christians, as well as the Epicureans, were termed Atheists by their adversaries is well known to every one. It redounds, however, not a little to the credit of the Christians of Pontus, that we find Alexander thus classing them with the Epicureans, a set of men on whom it was not easy to impose, either with respect to their eyes or their ears. In the present day we have many who would willingly persuade us, that the primitive Christians were of such an insignificant and stupid character as not to be capable of distinguishing miracles and prodigies from the tricks of impostors, and from some of the regular though rare operations of nature. To this Alexander, however, this cunning deceiver, who had found means to impose on so many who were deficient neither in perception nor understanding, they appeared to be persons of a very different cast; men, in fact, endowed with a considerable share of caution and prudence, who were well capable of forming a proper estimate of miracles and prodigies, and whom all the craft and cunning of those who made it their study by tricks and deception to impose on the vulgar, could not easily delude. The fear thus manifested by Alexander of the Christians, must certainly be allowed to possess considerable weight in proving how very numerous they were in the provinces of the Roman empire; nor is it open to the same exceptions that are taken to the testimony of Pliny. Alexander cannot be charged with indulging in declamation by way of moving the passions; his complaint is dictated merely by a concern for himself, and his credit with the world.' Vol. II. pp. 17—27.

not to contend that no miracles whatever were wrought in the primitive church subsequent to the time of the Apostles, is justly considered as an extorted acknowledgement of his adversaries' triumph.

Of the account given by Mosheim, of the Latin version of the Scriptures, before the time of Jerome, the following sentence from Michaelis in reference to it, sufficiently evinces the value. "This treatise deserves especially to be read, because the author has freed the history of this version from several mistakes, that were generally committed, and from which I was not exempt."

Our readers will peruse with the same feelings with which it appears to have been written, the following passage on the artifices sometimes employed in the propagation of Christianity. It follows a view of the ordinary causes which contributed to its progress, and is one proof among many others of the impartiality that pervades these Commentaries.

'With the greatest grief, we find ourselves compelled to acknowledge, that the upright and laudable exertions thus made by the wise and pious part of the Christian community, were not the only human means which, in this century, were employed in promoting the propagation of the Christian faith. For by some of the weaker brethren, in their anxiety to assist God with all their might, such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse; and were utterly unworthy of that sacred cause, which they were unquestionably intended to support. Perceiving, for instance, in what vast repute the poetical effusions of those ancient prophetesses termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antoninus Pius, composed eight books of *Sybilline verses*, made up of prophecies respecting Christ and his kingdom, with a view to persuade the ignorant and unsuspecting, that even so far back as the time of Noah, a Sybil had foretold the coming of Christ, and the rise and progress of his Church.\* This artifice succeeded with not a few, nay some even

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\* 'The Sybilline verses are treated of very much at large by Io. Albert Fabricius in the first volume of his *Bibliotheca Græca*, where the reader will also find a particular account given of those writings, which were sent out into the world under the forged name of Hermes Trismegistus. The last editor of the Sybilline Oracles was Servatius Gallæus, under whose superintendence and care they were reprinted at Amsterdam 1689, in 4to. corrected from ancient manuscripts, and illustrated with the comments of various authors. To this edition the reader will find added the Magian Oracles attributed to Zoroaster and others, collected together by Jo. Opsopæus, amongst which are not a few things of like Christian origin. That the Sybilline verses were forged by some Christian, with a view of pre-



of the principal Christian teachers themselves were imposed upon by it; but it eventually brought great scandal on the Christian cause, since the fraud was too palpable to escape the searching penetration of those who gloried in displaying their hostility to the Christian name.\* By others, who were aware that nothing could be held more sacred than the name and authority of Hermes Trismegistus were by the Egyptians, a work bearing the title of Poemander, and other books replete with Christian principles and maxims, were sent forth into the world, with the name of this most ancient and highly venerated philosopher prefixed to them, so that deceit might, if possible, effect the conversion of those whom reason had failed to convince.† Many other deceptions of this sort, to which custom has very improperly given the denomination of Pious frauds, are known to have been practised in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favour, for their

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vailing the more easily on the heathen worshippers to believe in the truth of the Christian religion, has been proved to a demonstration, by (amongst others) David Blondell, in a French work, published at Charenton 1649, in 4to. under the following title, *Des Sybilles célébrés tant par l'Antiquité payenne, que par les saints Peres*. Indeed we may venture to say, that with the exception of a few, who are blinded by a love of antiquity, or whose mental faculties are debilitated by superstition, there is not a single man of erudition, in the present day, who entertains a different opinion. It may be observed, by the way, that Blondell's book was, after two years, re-published, under a different title, namely, *Traité de la Creance des Peres touchant l'Etat des Ames après cette vie, et de l'Origine de la Priere pour les Mortes, et du Purgatoire à l'occasion de l'Ecrit attribué aux Sybilles*. Charenton 1651, 4to. The fact, no doubt was, that finding purchasers were not to be attracted by the former title, the bookseller deemed it expedient to have recourse to another.'

\* 'From what is said by Origen, *contra Celsum*, lib. v. p. 272, edit. Spencer. as well as by Lactantius, *Institut. Divinar.* lib. iv. cap. xv. and by Constantine the great in c. 19. of his *Oratio ad Sanctos*, which is annexed to Eusebius, it appears that the enemies of the Christians were accustomed indignantly to upbraid them with this fraud.'

† 'That the writings at present extant under the name of Hermes must have been the work of some Christian author was first pointed out by Isaac Casaubon in his *Exerc. I. in Baronium*, § xviii. p. 54. This has since been confirmed by various writers, vid. Herm. Conringius *de Hermetica Ægyptiorum Medicina*, cap. iv. p. 46. Beausobre, *Histoire de Manichée*, tom. ii. p. 201. Cudworth *Intellect. System*, tom. i. pp. 373, 374. edit. Mosheim. Warburton, *Divine Legation of Moses*, vol. i. p. 442. It may be observed, however, that certain of the learned dissent, in some degree, from this opinion, conceiving that the writings of Hermes originated with the Platonists: they suspect them, however, to have been interpolated and corrupted by the Christians.'



conduct in this respect was certainly most ill advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics,\* yet I cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality: for it appears from evidence superior to all exception, that a pernicious maxim, which was current in the schools, not only of the Egyptians, the Platonists, and the Pythagoreans, but also of the Jews, was very early recognised by the Christians, and soon found amongst them numerous patrons, namely; that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure.† Vol. II. pp. 41—45.

The severities and persecutions to which the Christians were exposed in this century, together with the edicts made in their favour, and the artifices by which they were eluded, are detailed at great length by our author: he has not only narrated those afflicting events with much perspicuity and successfully traced them to their proper causes, but has thrown on many of the circumstances connected with them, new and interesting light. He does not fall in with the general notions that Trajan was the author of the third persecution of the Christians, or that the evils which they suffered under the presidency of Pliny, were the beginning of such persecution. It was usual, he says, for the fury of the populace to break out against the Christians, at different times and in different places, in acts of outrage, which Trajan exerted his authority to restrain; and if there is an inconsistency in his prohibiting search to be made after the Christians, and ordering to be punished those who refused to renounce their religion, it is to be ascribed to an ap-

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\* ‘Blondell in lib. ii. *de Sybillis*, cap. vii. p. 161. from the praises that are continually lavished in the Sybilline verses on the country of Phrygia, is led to conclude that the author of them was by birth, a Phrygian; and since Montanus, a Christian heretic of the second century, is known to have been a native of that region, suspects that the composition of them might be a work of his. The Abbé de Longerue expresses his approbation of this conjecture in his dissertation *de Tempore quo nata est Hæresis Montani*, which is to be found in Winckler's *Sylloge Anecdotorum*, p. 255. et seq. That the writings of Hermes and a great part of the forged Gospels, together with various works of a similar nature, the disgraceful productions of this century, are to be attributed to the perfidious machinations of the Gnostics, is clear beyond a question.’

† ‘See what I have collected in regard to this in my dissertation *de turbata per recentiores Platonicos Ecclesia*, § 41, et seq.’

prehension of the priests and the populace, or to a supposition that the obstinacy of the Christians deserved to be punished. The rescript of Hadrian, occasioned by the artifices of the priests to elude the force of Trajan's edict, though adduced by many as a proof that that emperor tolerated the Christians, left them equally liable to death as before. That the edict *ad commune Asiæ* preserved in Eusebius is to be attributed, not to Marcus Aurelius, but to Antoninus Pius is satisfactorily evinced. At no time in this age were the Christians exposed to so severe sufferings as under Marcus Aurelius. Whether this circumstance prejudiced our author against this emperor or only opened his eyes to his vices and defects, the character that is here drawn of him will very much surprize those who have been accustomed only to encomiums on his wisdom and virtues.

‘ It has for a long time been with me a matter of doubt whether the emperor Marcus Aurelius was so great a character as he has been esteemed for ages, and still continues to be considered by almost every one capable of forming an opinion upon the subject. If our estimate of him be indeed drawn solely from those of his writings which remain, it seems be scarcely possible that his worth should be over-rated; but, if his actions be taken into the account, and brought to the test of reason, we shall find the matter wear a very different aspect. That he was a good man, although in no small degree a superstitious one, is what I do not in the least doubt; but that he at all merited the title of a good emperor and prince, is to me a matter of some question. But for the present, I will pass over this, and content myself with briefly inquiring whether the condition of the Christians was not worse under the reign of this philosopher and man of genius, than it had ever been under that of any of the preceding emperors who were strangers to philosophy. To the opinion of such of the learned as attribute the ill-will of Marcus Aurelius towards the Christians to superstition, I feel it impossible for me to subscribe. Had superstition given rise to his severity, he would, without doubt, have considered their religion alone as a sufficient reason for commanding them to be punished; but that such was not his opinion is certain, as we have above pointed out. By far more likely is it, that his immoderate lenity, which was but little removed from utter carelessness and sloth, and which originated in that stoical evenness and severity of mind which they denominate apathy, occasioned him to shrink from the trouble of curbing the licentiousness of evil-disposed men, and also made him look with a tranquil indifference on actions highly criminal and oppressive. To which it may be added, that a man devoted to contemplation, and employing a considerable portion of his time in philosophical speculations, probably cared but little as to what was done in the empire, or as to the fidelity and uprightness with which the presidents and magistrates might discharge the important duties appertaining to



their various offices. The conjecture, however, which, in my opinion, comes nearest to the truth, is, that the philosophers by whom he was beset, and who held the Christians in detestation, instilled into his mind a wrong idea of the Christian tenets; and having to deal with a man of a credulous and easy disposition, found means to persuade him, that in the worshippers of Christ an irrational, turbulent, and pernicious sect had arisen, a sect, in fact, which it was on every account highly proper to repress: and in this opinion I am confirmed by a remarkable passage in the eleventh book of his work *De Rebus ad se pertinentibus* § iii. wherein he professes himself to entertain but an unfavourable opinion of the fortitude and contempt of death exhibited by the Christians. Marcus himself had never seen any of the Christians encounter death; and therefore, for whatever he may have reported of their behaviour under such trying circumstances, he must unquestionably have been indebted to the magistrates and those philosophers by whom he was surrounded, and who, of course, did not fail to represent them in that light in which it was their wish for him to regard them. The words of Marcus are, "To what an admirable state must that soul have arrived, which is prepared for whatever may await her—to quit her earthly abode, to be extinguished, to be dispersed, or to remain! By prepared I mean, that her readiness should proceed from the exercise of a calm, deliberate judgement, and not be the result of mere obstinacy, like that of the Christians; and that it should be manifested, not with ostentatious parade, but in a grave considerate manner, so as to make a serious impression on the minds of other people." In this passage, the fortitude displayed by the Stoics in the act of death is compared by the emperor with the constancy of the Christians under similar circumstances. For the former he expresses a respect; of the latter he evidently speaks with contempt. Under the influence, and with the never-failing support of reason, the philosopher is represented, as encountering death with a deliberate steadfastness of soul, or in other words, as meeting death with tranquility, because he knows that death can never be productive of evil to him; whilst the Christian, on the contrary, if we listen to the emperor Marcus, dies altogether irrationally, without any other confidence or consolation than what is supplied by a certain stubbornness and pertinacity of mind, for which no pretext is to be found either in common sense or reason. From hence it is manifest, that those who possessed the ear of the emperor had persuaded him, that the Christians were a set of irrational, rude, illiterate, ignorant men; an opinion which led him naturally to conclude that the alacrity with which they encountered death, could only be the fruit of obstinacy and perverseness. Whoever they might be that instilled into the mind of the emperor such an idea of the Christians, they most certainly practised on him a very base imposition; since the Christians were possessed of weightier, and by far better, reasons for meeting death without dismay, than ever the whole race of Stoics had been able to supply; and in the fortitude which they displayed on quitting this earthly state, were influenced by a much sounder judgement than that by which the Stoic sect were governed. But it cannot excite our

wonder that the emperor, after his mind had received the above impression, should deem it expedient to extirpate the Christians. Dangerous, truly, must have been a sect which encouraged its votaries to encounter every sort of torment unappalled, and meet even death itself with disdain, upon no better a principle than that of a sullen, blind, irrational obstinacy. But to proceed with the emperor's contrasted portraits. The philosopher, we are told, meets death with firmness and composure, unaccompanied by any tragical display: that is, unless I entirely mistake the emperor's meaning, he does not, like those who make their exit on the stage, indulge in declamation, and endeavour to gain over the minds of the spectators by an affected bombastic kind of eloquence, but preserves a magnanimous silence, and meets his fate with a quiet and unshaken dignity. Not such, says Marcus, is the conduct of the Christian; for he, regardless of what propriety would suggest, appears to take the deaths exhibited in tragedies for his model; and when the fatal moment arrives, expatiates at length on his hilarity, his hope, his confidence and contempt of death. The emperor, no doubt, had heard that it was customary for the Christians, in the concluding act of their lives, to offer up thanksgivings to Almighty God, to commend their souls into his keeping by fervent prayer, to exhort the spectators to renounce superstition, to glorify Christ in hymns, and to do many other things of a like kind: which could not fail to appear displeasing in the eyes of a Stoic, whose leading maxims were; that it was incumbent on a wise man to maintain at all times an uniformity of aspect and demeanor; that every disturbance of the mind was reprehensible; and finally, that under every change of circumstances, by whatever brought about, the most perfect equability or evenness of temper was invariably to be preserved. Under the influence of sentiments like these, it was natural for the emperor to consider the Christians as meeting death, not in a philosophical way, but rather in the style of tragic characters. Hence, also, may we account for his being moved but little by their afflictions. Indeed, according to the principles of the sect to which he belonged, he ought not to have known what it was to be moved at all.' Vol II. pp. 67—70.

Towards the close of this emperor's reign, the early Christian writers report, that the miracle of the thundering legion happened. In the course of the war with the Marcomanni and the Quadi, it is known to our readers, that the emperor and his army, on the point of perishing with heat and thirst, were remarkably delivered by a sudden storm of thunder accompanied with violent rain. Whether there was any thing miraculous in the event, has been the subject of a long controversy; first between the celebrated Witsius and Daniel Laroque, and afterwards between two of our countrymen, the Rev. R. King, and the acute and learned Mr. Walter Moyle. Moyle, who impugned the reality of the miracle, was triumphant, and exhausted the controversy. Our author, who has bestowed a dissertation



on the subject, while he acquiesces in the conclusion of Laroque and Moyle that there was nothing miraculous in the event, has illustrated all the circumstances of it, and judiciously separated those that are imaginary from those that are founded in truth. From several facts which our author has adduced, it appears that the Christians suffered heavy calamities under Severus, even before he declared openly against them.

It is well known that soon after its first propagation, Christianity began to be debased by the follies and passions of men. The innovations which were introduced into the constitution, government, doctrines, and usages of the Church in this age, form a most interesting part of this work. They are traced with much clearness, their causes are laid open, and in them may be perceived the incipient corruptions that grew to so enormous a height in subsequent times. The respect and deference that it was the practice to pay to the societies founded by the Apostles, and which may be considered as producing the first infringement on the equality of the Churches, are ably illustrated in a long note upon some passages from Irenæus and Tertullian. Nor has our author been less successful in explaining the origin and progress of those conventions of different Churches, so famous in after ages under the name of *councils*, by which their ancient frame was subverted, the bishops drew to themselves the whole power which had resided in the people, and a vast disparity was introduced among the bishops themselves. Among the innovations from which Christianity received the greatest detriment, many will think it strange that Mosheim should rank a taste for philosophy and human learning. The inquiries and disquisitions, indeed, into which he has been led in tracing the origin and progress of learning among the Christians, the corruptions in doctrine and morals generated by a predilection for philosophy, and the extravagant attempts of certain philosophers, particularly Ammonius Saccas, to blend the Christian religion with the ancient philosophical systems; must be ranked among the most instructive and not the least curious parts of these Commentaries. The mischiefs, however, which have accrued to religion from philosophy and learning, are, it seems to us, no arguments against their legitimate use in illustrating, confirming, or recommending the principles and duties of religion. The evils produced by the union of religion and philosophy are accidental, not necessary: they are entirely to be ascribed to the usurpations of philosophy, which, disdaining the office of a servant, has encroached upon the authority of religion: or to attempts to combine spurious and erroneous philosophical principles with the doctrines of Scripture. The use of philosophy in religion is not to be

rejected ; but too great pains cannot be taken to preserve unimpaired the supremacy of religious truth, and to retain both philosophy and religion in their respective provinces.

The mischiefs occasioned by a fondness for philosophical speculation, consisted in a forced and fanciful interpretation of scripture—in expounding upon philosophical principles the Christian verities, as well as dividing them into doctrines for the vulgar and for the learned—and in investing morality with a double form, the one adapted to the multitude, and the other suited to those who entirely abandoned the world and aspired to the highest degrees of sanctity. A great variety of facts illustrating the origin and progress of these corruptions, is here collected by our author, and interspersed with many observations explanatory of those obscure subjects.

Nearly the half of this book is employed in accounts of the different sects that sprung up in this age, and in attempts to illustrate the history of their founders, and expound their respective systems of doctrine and practice. Of all the departments of Ecclesiastical history, not one is involved in such difficulties as that which relates to heretics and heresies : partly because their writings have almost all perished ; and partly, because of the vague, exaggerated, and even contradictory representations that have been made of them by their adversaries. On this department, accordingly, our author has bestowed vast labour, and exercised all his sagacity, penetration, and ingenuity. The greatest degree of certainty will be found in his remarks respecting the Nazarenes and Ebionites, the Montanists, and the controversy upon the paschal observances. The first and last of these subjects, particularly, are very fully and clearly elucidated. But the order to which he has in some measure reduced the chaos of confusion exhibited by the different divisions of the Gnostic heresy, must be attributed to the fertility of his invention, and to the power which he eminently possessed of framing a complete system of opinions, plausibly combined, from a very few obscure and indistinct notices. Though the account of the heresies is the most elaborate part of the work, and will be very acceptable to those who are versed in the history of the Church ; to the general reader it must prove dry and tedious : nor does it contain particulars capable of being communicated in a few words. It must be observed, also, that in this, and almost every other part of the work, its author is too fond of indulging his talent for disquisition and speculation ; and that he is, throughout, very apt to neglect the confirming of his positions, by quotations from recognized authorities, or references to their undoubted performances.

From the value that we attach to these *Commentaries* we feel greatly indebted to Mr. Vidal for the pains which he has



taken to render them accessible to the English student. Compared with Dr. Maclaine he will appear to great advantage. That learned person acknowledges he took "considerable liberties with his author; and often added a few sentences." Mr. Vidal seems to have indulged in no such liberties. He has faithfully preserved the sense and character of the original, without any sacrifice of the genius or idiom of the English tongue. We have detected some little blemishes that have escaped Mr. Vidal's diligence, as for instance, transmitting of, *propend*. Vol. I. pp. 180, 185. Antoninus, *Antonine*, the which, Vol. II. pp. 61, 371. We hope Mr. Vidal will meet with sufficient encouragement to accomplish his proposed undertakings, namely; a Supplementary volume of Remarks on these Commentaries—a Life of Mosheim—and a Version of some of his Dissertations, as well as of his Notes on Cudworth's Intellectual System of the Universe.

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Art. II. *Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture*. By Sir Humphrey Davy, LL.D. &c. 4to. pp. 324. Appendix lxiv. Price 2l. 2s. Longman, and Co. 1813.

[F there are many who will submit to hear what they would never be at the trouble to read, there is certainly a greater number who must be content to read, because they never can have an opportunity of hearing. The convenience of the former class is admirably consulted by the numerous popular lectures on every subdivision of the circle of sciences, which contribute to keep certain apartments in our public institutions *well aired* during the season, and enable the rustic literatus, to whom reading ten pages would be absolute fatigue, by well employing a single winter's campaign in the metropolis, to spout arguments on the merits of the Greek tragedy, to explain the affinities of oxygen and hydrogen, to decide upon the merits of the Huttonian and Wernerian systems, to descant on the Aeolodoric and Myxolydian modes of music, to lay down rules for the establishment of schools and fish-markets,—in a word, to speak like an Encyclopedia, without burthening his shelves with a volume on any of these subjects. Far be it from us to object to these retail shops of wisdom. We bear in mind *didicisse fideliter*, &c. and wish nothing better than that British Platos might perambulate Smithfield on St. Bartholomew's day, lecturing on Agricultural Chemistry, or even mnemonics, in lieu of the scene which the Right Worshipful the Lord Mayor is wont to open with due ceremony on the anniversary of that Saint.

But we really think it a great pity that these banquets of à la mode learning should benefit no more than the company that can sit round a lecture-room,—should last no longer than the memories of an often inattentive auditory take to digest them, and then leave not a wreck behind, but what, by being converted into succum et sanguinem, helps to fatten their crassa Minerva: numbers, meanwhile, who stand no less in need of instruction, are compelled to ransack libraries, make experiments for themselves, collect the experience of their neighbours, and, in short, to distil their knowledge drop by drop from an alembic full of lumber. To such persons, the appearance of a quarto of the quintessence, ready prepared for use, must be exceedingly acceptable. And since drill-husbandry and sheep-shearing have become objects of fashion, as well as of science, experience, and utility, it cannot but give an incalculable grace to the conversation of such of the plough and harrow cognoscenti, as cannot conveniently come to town and hear Sir Humphrey, to quote Sir Humphrey's opinion on fallowing and burning, and to cite Sir Humphrey's analyses of cow-dung and sheep-dung.

However, though the volume before us certainly will hold out to the superficial and the shallow, an irresistible temptation to plume themselves with learning which would never otherwise have fallen to their share; we by no means imagine that this is the only effect the lectures were calculated to produce when delivered, or that the sole advantage of this publication will be to encourage agricultural pedantry. Whenever a branch of science attracts more than ordinary attention, and is cultivated by a large proportion of the wise or the good of a community; there will be a class of men with memories sufficient to acquire its peculiar phrases, and fortunes sufficient to prevent their being laughed at to their faces, who will strut and swagger, and fancy they have made the world believe, that they are the matadores whose finishing stroke must complete the whole. The highly respectable body of Gentlemen farmers, who by the most strenuous industry, the most patient research, and the most disinterested experiments, have raised the science of agriculture in Britain to a degree of eminence which other countries and other times could neither aim at nor credit, are not without a numerous retinue of this description; and much of the volume before us will unavoidably fall a prey to their rapacity for sound instead of substance: but such as have a better title to the name of agriculturists, will find it instructive and useful; and we congratulate them that the task of treating the subject of *Agricultural Chemistry* has been undertaken by a



person acknowledged to stand in the foremost rank of science. The opinions advanced are not crude hypotheses, voided upon the public merely to attract their attention to the lecturer, and to gratify his vanity: they are the result of patient investigation matured by the experience of ten years, during which they have been in successive courses brought forward by the author, and tried, confirmed, or amended, by the observation of the enlightened auditors.

One objection certainly attaches to popular lectures on an intricate science, (and such the science in question must be termed,) from which Sir Humphrey's work cannot claim an exemption. It arises from the following cause. To discuss the subject with moderate precision, no mean degree of elementary knowledge in auxiliary branches is requisite, which must either be premised in the auditory, or conveyed to them before the matter itself is taken in hand. If the first method be pursued, the discussion will probably be unintelligible to nine out of ten of the hearers; if the latter, the time will be occupied with an imperfect sketch of what does not strictly belong to the subject, and the hearer's mind be stored with a species of knowledge very closely bordering on the superficial. The former fault circumscribes the utility of a work; the latter enhances its price by increasing its bulk, which is the case with the volume before us. The second lecture, on the general powers of matter which influence vegetation, of gravitation, cohesion, chemical attraction, heat, light, and electricity, of ponderable substances, &c. contains an able yet unsatisfactory outline of chemical science: and part of the third, on the organization of plants, notwithstanding the matter which it comprizes is judiciously chosen and compressed, will hardly convey sufficient ideas on the subject to those who are not acquainted with the author from whom Sir Humphrey has principally drawn his information: to seek it will be superfluous. But we willingly break off these observations, to present to our readers a slight delineation of the more prominent features of this valuable performance.

The first lecture contains a Prospectus of the course; and shows how extensively Chemistry is capable of illustrating agriculture, by inquiring into the elements of both minerals and vegetables, by analysing the various secretions and productions of plants, by determining the nature of soils, ascertaining the influence of the atmosphere upon germination and vegetation, and exploring the causes of the fecundating power of manures.

The subject of the second lecture we have already indicated: it concludes with an enumeration of all the substances esteemed elementary, according to the present state of che-

mistry, with their specific gravities, and numbers representing the quantities in which they enter into combination. Of these however, the major part have little or no connexion with agricultural chemistry.

‘The elements found in vegetables, are very few. Oxygene, hydrogen, and carbon, constitute the greatest part of their organized matter. Azote, phosphorus, sulphur, manganese, iron, silicium, calcium, aluminum, and magnesium likewise, in different arrangements, enter into their composition, or are found in the agents to which they are exposed; and these twelve undecomposed substances are the elements, the study of which is of the most importance to the agricultural chemist.

‘The doctrine of definite combinations, will assist us in gaining just views respecting the composition of plants, and the economy of the vegetable kingdom; but the same accuracy of weight and measure, the same statical results which depend upon the uniformity of the laws that govern dead matter, cannot be expected in operations where the powers of life are concerned, and where a diversity of organs and functions exists. The classes of definite inorganic bodies, even if we include all the crystalline arrangements of the mineral kingdom, are few, compared with the forms and substances belonging to animated nature. Life gives a peculiar character to all its productions; the powers of attraction and repulsion, combination and decomposition, are subservient to it; a few elements, by the diversity of their arrangement, are made to form the most different substances; and similar substances are produced from compounds, which, when superficially examined, appear entirely different.’ pp. 47, 48.

The third lecture begins with the anatomy of plants, and proceeds to the examination of the compound substances found in vegetables, which Sir Humphrey arranges under 19 heads, viz. Gum or mucilage, starch, sugar, albumen, gluten, gum elastic, extract, tannin, indigo, narcotic principle, bitter principle, wax, resins, camphor, fixed oils, volatile oils, woody fibre, acids and alkalies besides earths, metallic oxides and saline compounds. As a specimen of the manner in which they are treated, we extract part of his account of the substance termed tannin, a vegetable produce of considerable importance, though not very generally understood.

‘Tannin, or the tanning principle, may be procured by the action of a small quantity of cold water on bruised grape seeds or pounded gall nuts; and by the evaporation of the solution to dryness. It appears as a yellow substance, possessed of a highly astringent taste. It is difficult of combustion. It is very soluble both in water and alcohol, but insoluble in ether. When a solution of glue or isinglass is mixed with an aqueous solution of tannin, the two substances, i.e. the animal and vegetable matters, fall down in combination, and form an insoluble precipitate.

‘When tannin is distilled in close vessels, the principal products are charcoal, carbonic acid, and inflammable gases with a mi-



nute quantity of volatile alkali. Hence its elements seem the same as those of extract, but probably in different proportions. The characteristic property of tannin is its action upon solution of isinglass or jelly; this particularly distinguishes it from extract, with which it agrees in other chemical qualities.

'There are many varieties of tannin which probably owe the difference of their properties to combinations with other principles, especially extract, from which it is not easy to free tannin. The purest species of tannin is that obtained from the seeds of the grape; this forms a white precipitate with isinglass.

'Tannin is not a nutritive substance, but is of great importance in its application to the art of tanning. Skin consists almost entirely of gelatine or jelly in an organized state, and is soluble by the long continued action of boiling water. When skin is exposed to solution containing tannin, it slowly combines with that principle; its fibrous texture and coherence are preserved; it is rendered perfectly insoluble in water, and is no longer liable to putrefaction; in short it becomes a substance in chemical composition precisely analogous to that furnished by the solution of jelly and the solution of tannin.

'In general, in this country, the bark of the oak is used for affording tannin to the manufacturer of leather; but the barks of some other trees, particularly the Spanish chesnut, have lately come into use....The quantity of the tanning principle in bark differs in different seasons; when the spring has been cold the quantity is smallest. On an average, 4 or 5lbs. of good oak barks are required to form 1lb. of leather. The inner cortical layers in all barks contain the largest quantity of tannin. Barks contain the greatest proportion of tannin at the time the buds begin to open; the smallest in winter.

'In general, skins on being converted into leather increase in weight about one third; and the operation is most perfect when they are tanned slowly. When skins are introduced into very strong infusions of tannin, the exterior parts immediately combine with that principle, and defend the interior parts from the action of the solution: such leather is liable to crack and to decay by the action of water....

'A substance very similar to tannin has been formed by Mr. Hatchett, by the action of heated diluted nitric acid on charcoal and evaporation of the mixture to dryness. From 100 grains of charcoal Mr. Hatchett obtained 120 grains of artificial tannin, which, like natural tannin, possessed the property of rendering skin insoluble in water.

'Both natural and artificial tannin form compounds with the alkalis and the alkaline earths; and these compounds are not decomposable by skin. The attempts that have been made to render oak bark more efficient as a tanning material by infusion in lime water, are consequently on an erroneous principle. Lime forms with tannin a compound not soluble in water.' pp. 77—82.

Into this lecture Sir Humphry introduces Th. de Saussure's tables of salts, metallic oxides, and earths, afforded by the ashes of different plants : he then describes the method to be pursued in the chemical examination of vegetable substances, both without and with the operation of fire, explains the nature and production of alcohol or spirits of wine and ether, and gives the chemical rationale of the change of flour, water, and yeast, into bread ; a process which every observer will acknowledge to be very different from a mere mechanical mixture of the substances. It appears that in the formation of wheaten bread, the elements of water combine with the flour to the amount of 1-4th of its weight, and in barley and oat bread in a still greater proportion ; but the former is more digestible from a combination of the gluten of the wheat with the starch and water. The lecture concludes with analyses of the different parts of vegetables, as roots, flowers, seeds, &c. and a statement of the soluble or nutritive matter afforded by several of them. A table of the results of the author's experiments is particularly interesting ; 1000 parts of wheat gave 955 nutritive matter, while the same weight of potatoes afforded at most 260, and turnips but 42.

The fourth lecture is devoted to the consideration and examination of soils, and contains a brief sketch of the geological arrangement of rocks, from the decomposition of which the vegetable mold must be supposed to originate. The constituent parts of soils are the three earths (or according to Sir Humphry's late discoveries, metallic oxides) *silica*, or earth of flints ; *lime*, and *alumine*, or earth of clay ; *magnesia* is of less frequent occurrence ; the *black and red oxides of iron* abound in many districts, and materially affect the nature of the soil in reference to vegetation ; the *oxide of manganese* is of less importance, but the *vegetable and animal matters* and *saline compounds*, are ingredients which require attention. To discover the nature and proportions of these, is one of the principal objects of agricultural chemistry, and no person could be better qualified to give directions how to perform the necessary operations than our author. We extract the principal part of these instructions as they may be of use to many who have not his work at hand, and must be interesting to every one acquainted with chemical analyses.

‘ The quantity of soil most convenient for a perfect analysis, is from two to four hundred grains. It should be collected in dry weather, and exposed to the atmosphere till it becomes dry to the touch.

‘ The specific gravity of a soil, or the relation of its weight to that of water, may be ascertained by introducing into a phial, which will contain a known quantity of water, equal volumes of water and of soil, and this may be easily done by pouring in water till it is half full, and then adding the soil till the fluid rises to the mouth ; the difference



between the weight of the soil and that of the water, will give the result.'

'It is of importance, that the specific gravity of a soil should be known, as it affords an indication of the quantity of animal and vegetable matter it contains; these substances being always most abundant in the lighter soils.'

'The first process of analysis is, to free the given weight of soil from as much of this water as possible, without, in other respects, affecting its composition; and this may be done by heating it for ten or twelve minutes over an Argand's lamp, in a bason of porcelain, to a temperature equal to 300 Fahrenheit; and if a thermometer is not used, the proper degree may be easily ascertained, by keeping a piece of wood in contact with the bottom of the dish; as long as the colour of the wood remains unaltered, the heat is not too high; but when the wood begins to be charred, the process must be stopped.'

'The loss of weight in the process should be carefully noted, and when in 400 grains of soil it reaches as high as 50, the soil may be considered as in the greatest degree absorbent, and retentive of water, and will generally be found to contain much vegetable or animal matter, or a large proportion of aluminous earth. When the loss is only from 20 to 10, the land may be considered as only slightly absorbent and retentive, and siliceous earth probably forms the greatest part of it.'

'The weights of the vegetable fibres or wood, and of the gravel and stones should be separately noted down, and the nature of the last ascertained; if calcareous, they will effervesce with acids; if siliceous, they will be sufficiently hard to scratch glass; and if of the common aluminous class of stones, they will be soft, easily cut with a knife, and incapable of effervescing with acids.'

'Boil the soil in three or four times its weight of water; and when the texture of the soil is broken down, and the water cool, agitate the parts together, and then suffer them to rest. In this case, the coarse sand will generally separate in a minute, and the finer in two or three minutes, whilst the highly divided earthy, animal, or vegetable matter will remain in a state of mechanical suspension for a much longer time; so that by pouring the water from the bottom of the vessel, after one, two, or three minutes, the sand will be principally separated from the other substances, which, with the water containing them, must be poured into a filtre, and after the water has passed through, collected, dried, and weighed. The sand must likewise be weighed, and the respective quantities noted down. The water of lixiviation must be preserved, as it will be found to contain the saline and soluble animal or vegetable matters, if any exist in the soil. A minute analysis of the sand is seldom or never necessary, and its nature may be detected in the same manner as that of the stones or gravel. It is always either siliceous sand, or calcareous sand, or a mixture of both. If it consist wholly of carbonate of lime, it will be rapidly soluble in muriatic acid, with effervescence; but if it consist partly of this substance, and partly of siliceous matter, the respective

quantities may be ascertained by weighing the residuum after the action of the acid, which must be applied till the mixture has acquired a sour taste, and has ceased to effervesce. This residuum is the siliceous part: it must be washed, dried, and heated strongly in a crucible; the difference between the weight of it and the weight of the whole, indicates the proportion of calcareous sand.

‘ The finely divided matter of the soil is usually very compound in its nature; it sometimes contains all the four primitive earths of soils, as well as animal and vegetable matter; and to ascertain the proportions of these with tolerable accuracy, is the most difficult part of the subject.

‘ The first process to be performed, in this part of the analysis, is the exposure of the fine matter of the soil to the action of muriatic acid. This substance should be poured upon the earthy matter in an evaporating bason, in a quantity equal to twice the weight of the earthy matter; but diluted with double its volume of water. The mixture should be often stirred, and suffered to remain for an hour, or an hour and a half, before it is examined.

‘ If any carbonate of lime or of magnesia exist in the soil, they will have been dissolved in this time by the acid, which sometimes takes up likewise a little oxide of iron; but very seldom any alumina.

‘ The fluid should be passed through a filtre; the solid matter collected, washed with rain water, dried at a moderate heat, and weighed. Its loss will denote the quantity of solid matter taken up. The washings must be added to the solution, which if not sour to the taste, must be made so by the addition of fresh acid, when a little solution of prussiate of potassa and iron must be mixed with the whole. If a blue precipitate occurs, it denotes the presence of oxide of iron, and the solution of the prussiate must be dropped in till no farther effect is produced. To ascertain its quantity, it must be collected in the same manner as other solid precipitates, and heated red; the result is oxide of iron, which may be mixed with a little oxide of manganese.

‘ Into the fluid freed from oxide of iron, a solution of neutralized carbonate of potash must be poured till all effervescence ceases in it, and till its taste and smell indicate a considerable excess of alkaline salt. The precipitate that falls down is carbonate of lime; it must be collected on the filtre, and dried at a heat below that of redness.

‘ The remaining fluid must be boiled for a quarter of an hour, when the magnesia, if any exist, will be precipitated from it, combined with carbonic acid, and its quantity is to be ascertained in the same manner as that of the carbonate of lime.

‘ If any minute proportion of alumina should, from peculiar circumstances, be dissolved by the acid, it will be found in the precipitate with the carbonate of lime, and it may be separated from it by boiling it for a few minutes with soap lye, sufficient to cover the solid matter: this substance dissolves alumina, without acting upon carbonate of lime.

‘ After the calcareous part of the soil has been acted upon by muriatic acid, the next process is to ascertain the quantity of finely divided insoluble animal and vegetable matter that it contains. This



may be done with sufficient precision, by strongly igniting it in a crucible over a common fire till no blackness remains in the mass. It should be often stirred with a metallic rod, so as to expose new surfaces continually to the air; the loss of weight that it undergoes denotes the quantity of the substance that it contains destructible by fire and air.... The substances remaining after the destruction of the vegetable and animal matter, are generally minute particles of earthy matter, containing usually alumina and silica, with combined oxide of iron or of manganesum. To separate these from each other, the solid matter should be boiled for two or three hours with sulphuric acid, diluted with four times its weight of water; the quantity of the acid should be regulated by the quantity of solid residuum to be acted on, allowing for every hundred grains, two drachms or one hundred and twenty grains of acid.

‘The substance remaining after the action of the acid, may be considered as siliceous; and it must be separated and its weight ascertained, after washing and drying in the usual manner.

‘The alumina and the oxide of iron and manganesum, if any exist, are all dissolved by the sulphuric acid.... If any saline matter, or soluble vegetable or animal matter is suspected in the soil, it will be found in the water of lixiviation used for separating the sand.’—pp. 139—148.

An accurate knowledge of the constituent parts of the soil affords the most solid foundation for experiments to improve the same; for though the three or four earths first mentioned do not afford food to the plant, but merely act as mechanical or indirect chemical agents, a superabundance of any one, (that is, if either silica, lime, or alumina constitute more than nineteen out of twenty parts of the soil,) will render it barren. Upon the mixture of these ingredients the qualities of absorbing and retaining moisture, of imbibing solar heat, and of retaining or losing the raised temperature, more or less rapidly depend: it may be easily conceived how materially these circumstances influence vegetation. A dark soil, containing much vegetable matter, increases in temperature more rapidly than a chalk soil, but it cools with a proportionate rapidity: one thousand parts of a soil of noted fertility, when exposed to air saturated with moisture, absorbed eighteen grains in an hour; while an equal quantity of the soil of Bagshot Heath, gained only three grains under similar circumstances. The fertility of a soil seems also in a great measure to depend upon the state of commination in which the particles exist, as all good soils are found to contain a considerable proportion of impalpable matter: indeed this particular, and the mixture of different earths, seem indispensable requisites. In some cases chemical analysis may indicate the specific remedy to be used to render a sterile soil fertile, as when sulphate of iron is discovered, which may be effectually corrected by quick lime; but it would be agricultural quackery to suggest recipes for each

particular chemical result. Chemistry affords to the farmer important knowledge respecting his land, but it does not aspire to teach him all that he need know. Without it his trials must be random attempts, but even with it he may frequently err.

In the fifth lecture, the subject of germination and the theory of vegetation are pretty amply treated, but we do not observe many additions to what has been already noticed by Hales, Bonnet, Knight and others. The motion of the sap our author, with Hales, is inclined to attribute to common physical agencies, the consequence of the changes of temperature and of light and shade which annually and daily recur; vegetables having nothing analogous to the irritable action of animal systems.

‘Vegetables may be truly said to be living systems, in this sense, that they possess the means of converting the elements of common matter into organized structures, both by assimilation and reproduction; but we must not suffer ourselves to be deluded by the very extensive application of the word *life*, to conceive, in the life of plants, any power similar to that producing the life of animals. In calling forth the vegetable functions, common physical agents alone seem to operate; but in the animal system these agents are made subservient to a superior principle. To give the argument in plainer language, there are few philosophers who would be inclined to assert the existence of any thing above common matter, any thing immaterial in the vegetable œconomy. Such a doctrine is worthy only of a poetic form. The imagination may easily give Dryads to our trees, and Sylphs to our flowers; but neither Dryads nor Sylphs can be admitted in vegetable physiology; and for reasons nearly as strong, irritability and animation ought to be excluded.’ pp. 217, 218.

The latter part of the chapter touches upon the various enemies of the vegetable kingdom, the blights and mildews which frustrate the hopes of the agriculturist, and the probable means of preventing or remedying them; yet even these have their use, and we thought Sir Humphry’s observations relative to their influence on the intellectual powers of man, if not new, at least peculiarly well timed.

‘Nature, amidst all her changes, is continually directing her resources towards the production and multiplication of life: and in the wise and grand economy of the whole system, even the agents that appear injurious to the hope, and destructive to the comforts of man, are, in fact, ultimately connected with a more exalted state of his powers and his condition. His industry is awakened, his activity kept alive, even by the defects of climates and season. By the accidents which interfere with his efforts, he is made to exert his talents, to look farther into futurity, and to consider the vegetable kingdom, not as a secure and inalterable inheritance, spontaneously providing for his wants; but as a doubtful and insecure possession, to be preserved only by labour, and extended and perfected by ingenuity.’



The two succeeding lectures are upon the subject of manure, and are perhaps the most important part of the whole work. We do not doubt that they will considerably contribute towards reducing a subject which has hitherto been involved in much uncertainty to something approaching to system, and assist in accounting for effects which have been observed without being understood. The fact appears to be ascertained by experiment, that solids, however finely pulverized, are not introduced into the organization of plants by the roots, but that solutions, if not in a state so concentrated as to clog the minute power of the radical fibres, are taken up by them. The great object of manure must therefore be 'to make it afford as much soluble matter as possible to the roots of the plant; and that in a slow and gradual manner, so that it may be entirely consumed in forming the sap as organized parts of the plant.' To apply the soluble vegetable matter in a pure form, is scarcely ever practicable, and vegetable manures must consequently, in general, undergo a chemical change by fermentation and putrefaction before they can supply nourishment to plants. Animal substances, employed as manures, undergo their operations still more readily than vegetables; but during the process much is lost in an aeriform state that would contribute food to plants: to obtain the greatest possible advantage from almost every species of manure, it is necessary to prevent fermentation and decomposition from taking place before it is applied to the plants which it is intended to benefit, or to apply them when quite recent. Vegetable fibre seems to be the only substance which requires the previous operation of fermentation, to fit it for being mixed with the soil: spent tanner's bark, and peat earth, must be mixed with a sufficient quantity of dung, to occasion a decomposition of their elements before they can be used as manures. On this account, an incipient fermentation is of use in the dunghill, which generally contains a large portion of vegetable fibres; but to suffer this fermentation to proceed to the length which is still frequently permitted, till the manure becomes cold, and can be cut with ease by the spade, sacrifices a large portion of the most valuable ingredients. The beak of a retort, filled with fermenting dung, was introduced into the soil among the roots of grass, and the growth of the plants was visibly accelerated, evidently by the application of those fumes which are dissipated when the manure ferments in the dunghill. The experiments of Mr. Young and Mr. Coke, proving by extensive trials the advantage of unfermented dung, will probably be of greater weight, however, with the generality of farmers than the most acute chemical reasoning.

The influence of vegetable and animal manures in promoting the growth of plants, by presenting them with soluble sub-

stances nearly allied to those which we find in the crop which they contribute to raise, is more easily understood than the operations by which earthy and saline matter is introduced into the organization of vegetables. Plants have been raised and have flourished in pure silicious sand, in sulphur, and in the metallic oxides, with the sole assistance of distilled water and air; yet have yielded by analysis the same earth and alkalies, as they would have done in a mixed soil. Hence it has been inferred that the vegetable system of vessels was capable of resolving the substances thus employed into elements more recondite than those to which chemical analysis leads us; and of compounding from these the earths and alkalis which we have been accustomed to esteem elementary. Such a conclusion, of course, would not be admitted by a chemist without a struggle; and Sir Humphry endeavours to get over the difficulty by suggesting that common distilled water is far from being free from saline impregnation. Consequently, if such water be supplied in unlimited quantities to plants, it may convey to them sufficient of the elements required, though by imperceptible portions. He adduces an experiment in which the formation of silex in the oat was prevented, and quotes various authorities to shew that certain saline products of vegetables are dependent upon the soil in which they grow: he thus sums up the evidence.

‘It seems fair to conclude, that the different earths and saline substances found in the organs of plants, are supplied by the soils in which they grow; and in no cases composed by new arrangements of the elements of air or water. What may be our ultimate view of the laws of chemistry, or how far our ideas of elementary principles may be simplified, it is impossible to say. We can only reason from facts. We cannot imitate the power of composition belonging to vegetable structures; but at least we can understand them: and as far as our researches have gone, it appears that, in vegetation, compound forms are uniformly produced from simpler ones; and the elements in the soil, the atmosphere, and the earth absorbed and made parts of beautiful and diversified structures.’ pp. 273, 274.

Fossil manures must therefore produce their effects, either by entering into the vegetable organization, or by acting upon other substances, so as to render them capable of supplying the wants of the plant. In this class of manures, *lime* is certainly pre-eminent, and its merits and mode of acting are discussed very much at large by our author. He makes a decided difference between the application of quicklime and chalk or marle, which appears to have been too little observed. Quicklime should be applied in proportion to the quantity of inert vegetable matter which a soil contains; marle, chalk, and mild lime, can only supply the deficiency of calcareous matter. Quicklime always



diminishes the utility of animal manures by decomposing them, and rendering the extractive matter insoluble ; on the contrary, mixed with tanner's spent bark, it produced a beneficial effect. The injurious effects of the *magnesian limestone*, on some kinds of land, are traced by Sir Humphrey to the property of magnesia to absorb carbonic acid very slowly, and consequently to continue in a caustic state for a considerable length of time, where there is not sufficient vegetable or animal matter in the soil to neutralize it. It is therefore obvious that peat soils will bear a large quantity of magnesian lime with advantage, and that where it has been applied with injury, the application of peat earth will remedy the evil. *Gypsum* is much employed in America as a manure ; the Wiltshire and Berkshire peat ashes contain a considerable quantity of it, and are used as a top dressing for particular crops. Sir Humphrey suspects that they act as a manure, by supplying the sulphat of lime which forms a constituent part of the woody fibre of these vegetables.

The eighth lecture treats of the effects of paring and burning, irrigation, fallowing, successions of crops, pastures, and some other subjects connected with agricultural chemistry ; and the volume closes with an Appendix, containing an account of the results of experiments on the produce and nutritive qualities of different grasses, instituted by the Duke of Bedford, and Mr. Sinclair. The soluble extract obtained was, in several instances, analysed by Sir Humphrey, and found to contain mucilage, sugar, bitter extract, a substance analogous to albumen, and some saline matter. The tables also furnish the important information, that there is the largest quantity of truly nutritive matter, and least bitter extract and saline matter, in the crop cut when the seed was ripe ; and most saccharine matter when cut at the time of flowering.

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Art. III. *A New Directory for the Nonconformist Churches* : Containing free Remarks on their Mode of public Worship, and a Plan for the Improvement of it ; with occasional Notes on various topics of general Interest to Protestant Dissenters. Respectfully addressed to Dissenting Ministers of all Denominations, and to Tutors of Academies. 8vo. pp. 160. Price 5s. Johnson and Co. 1812.

WE are rather afraid that a considerable number of the practical Dissenters may be so incurious, or uninformed in the history of their own portion of the Christian Church, that the accidental sight of this title, in one or other of the numerous vehicles of literary advertisement, may have failed to suggest to them any distinct idea, or put them

on any inquiry. Is it too much to surmise, with respect to more than a small proportion of them, that they have so very cursorily looked over the records of the religious transactions of the seventeenth century, that they will not recollect very readily and distinctly, on seeing the term Directory, that a work bearing that title was drawn up by the Assembly of Divines in 1644, and in the following year enjoined by two ordinances authoritatively on the nation, in substitution to the Book of Common Prayer, by the parliament that supplanted the monarchy. This appointment was made under the disapprobation of the true dissenters, the Independents, and the substitution was enforced in a spirit very little befitting the vindicators of liberty. The nature of the new institution is thus stated by Fuller :

‘ The Parliament intending to abolish the Liturgy, and loath to leave the land altogether at a loss, or deformity in public service, employed the Assembly in drawing up a Model of Divine Worship. Herein no direct form of prayer, *verbis conceptis*, was prescribed, no outward or bodily worship enjoined, nor the people required in the Responsals (more than in Amen) to bear a part in the service; but all was left to the discretion of the Minister, not enjoined *what*, but directed to *what purpose*, he ought to order his devotions, in public prayer and administering sacraments.’

Without a recollection of this circumstance, the nonconformist of the present day, in casually reading the title of the ‘New Directory,’ will not be able to conjecture the nature and extent of the favour that is going to be conferred on him,—if he pleases. We say if he pleases,—because the reverend editors of this performance have really judged it necessary to say, in so many words, that they ‘can pretend to no such ecclesiastical *authority* as they [the Assembly of Divines] exercised;’—so many things can authors deem it not impertinent to tell the public, when they are talking about themselves !

As far as we can learn, but a small measure of attention, favourable or malign, has been excited by this performance. It is almost needless to say that the authors of it represent nobody; that neither the Dissenters collectively, nor any assignable portion or number of them, have any privity, concurrence, or concern in the project it puts forth; that the dissenters have as little recognition of their plans as knowledge of their persons. Their challenge of public attention is, in point of authority, purely and solely that of a few individuals who, gratified, and perhaps surprized, at obtaining one another’s sanction in a judgement opposite to the notions and practice of the general body of Dissenters; have been



inspired to join in a small literary adventure, by way of experiment on the ecclesiastical temperament of the times. It would, therefore, be abundantly ludicrous if any zealous advocate of conformity, seizing with ignorant eagerness on this publication of the opinion of three, or six, or ten unknown individuals, should have gravely taken the circumstance for a very striking and symptomatic event; and, assuming this little back-parlour junta to be a sort of organ, or representative, or at least a genuine sample, of the vast crowd of the Dissenters, should have gone off in pompous and exulting celebration and felicitation of the hopeful progress of the present nonconformists in their return, after so long an aberration, toward the venerable ordinances for devotion in the established Church. Previously to its actual exhibition, we should with difficulty have imagined the possibility of the co-existence of such simplicity with learning, rhetoric, and argumentative cleverness. Or if such a celebration were rather meant for banter than made in serious credulity, it would only serve to shew that even a joke is too heavy a thing to be sustained without some basis of truth.

We think there is something rather bordering on the ludicrous on the other hand also, in the manner in which these unknown authors deliver the results of their consultations. They affect indeed an unassuming language, but they cannot divest themselves of a certain air of importance and responsibility; they have been regularly fortifying themselves in the consciousness of right intention, against an apprehended multitude of censures; they seem to reckon on exciting no small share of the public curiosity and inquisition; but, such has been their caution, that they can confidently defy, like Junius, the keenest activity of suspicious inquiry.

Though, perhaps, no very serious harm could threaten them from a discovery, yet it may be allowed to have deserved some little management to elude the direct and personal application of the *ridicule* that they might expect to draw upon themselves, by a grave attempt to persuade the general body of the Dissenters into the partial use of written forms in their public worship: for this is the leading object of the New Directory.

We have nothing at all to do with the question of preferableness between set forms and extemporary prayer. It is not within the limits of our office to say one word for or against forms. We are not called to express any opinion, even, on the question; whether the Dissenters would not improve their religious economy by wholly changing their

practice, and adopting a complete liturgy, substantially that of the established Church, or one cast in any other form. But we are at liberty to give vent to our extreme wonder, that any knot of sensible men should have judged it worth while to expend their labours on a project so perfectly chimerical as that of bringing the general practice of the Dissenters into even that approach toward a liturgy which they have so gravely recommended.

There is no misrepresentation in our saying, "the general practice;" for the work is plainly and indiscriminately addressed to the Dissenters at large; though there is a passage in the preface that, at first view, would have seemed to imply a more restricted extension of the intended benefit.

'Our only motive in this undesirable undertaking, which will probably expose us to the censure of many readers, is to serve the best interests of that body of Christians with whom we are most intimately and happily connected; whose grand principles we consider as more rational and scriptural than those of any other religious denomination.' p. iv.

It is but a small portion of space we can allot to this performance; but, having so freely charged it with absurdity in its main design, notwithstanding our perception and most willing acknowledgement of the good sense manifested in some parts of it, we ought perhaps to give a very brief abstract, with a marked notice of some things to which the serious attention of the Dissenters may very justly be demanded.

A chapter of Introductory Observations on the different Modes of Worship, begins, in a style dry and heavy beyond all example, by stating the divided opinion of Protestants between liturgies and extemporary prayer, and declaring against the enforcement of either mode exclusively. The first passage that forcibly arrested our attention was that which cites the experience of Dissenters themselves, in evidence of the disadvantages of an entire exclusion of written forms.

'It may easily be conceived to be a very arduous service for any, but especially for young ministers, and such as are not endowed with some very considerable talents, constantly to lead the devotions of the same congregation in the extemporary method; and it must be naturally apprehended, that such as labour under peculiar modesty and self-diffidence, will be liable, at least on some occasions, to have their minds discomposed, and consequently to feel their devotion interrupted.

'Nor is this merely an imaginary supposition: many well-known facts have occurred to confirm the justice of it. Some respectable



ministers, principally on account of the difficulty of conducting the worship of dissenting congregations in the usual mode, have been induced to conform to the Established Church. Others, who had conscientious objections against the terms of conformity, have entirely quitted the ministerial office; and not a few who have continued in it have been known, on the same account, often to enter the pulpit with fear and trembling.

‘Some, again, by reason of their dissatisfaction, or that of their people, with the extemporary mode of prayer, (though they have acquitted themselves as well as most of their brethren,) have been induced to adopt a Liturgy: and on this ground several Liturgies have of late years been drawn up for dissenting congregations. But a greater number of dissenting ministers, from a dislike of Liturgies, have sought the relief they wanted by drawing up forms of prayer for themselves, and committing them to memory. While others, who have composed the like Forms, have preferred the **READING** of them, which has of late been a growing custom.’ p. 5.

Now we would ask; what would be the probable impression, what would even be the fair impression, of this statement on a perfect stranger to the actual state of the dissenting ministry? Would it not be nearly this,—that there is among them a very extensively prevailing dissatisfaction with the extemporary mode;—that a large proportion of them feel this the most onerous part of the service, and would be glad if dissenting custom would allow them to have recourse to written forms;—that considerable numbers are intimidated from the ministry by this dreaded exercise;—that in short, there is a very extensive feeling of distress for the want of some aid of the nature of a liturgy? We do not know whether the authors would accept this translation and interpretation of their language, but we think this is not more than the import which that language would convey to an uninformed inquirer. And we must take the liberty to say, that if this be the intended view of the matter, the representation is assuredly fallacious. There is one small and not increasing denomination of Dissenters, the ministers of which, it is understood, are very generally in the use of set forms of prayer. To this denomination, the reader will fancy he perceives cause to surmise, that the writers of the *New Directory* are considerably partial; and he may be led to suspect it is among this denomination that they have met with most of their instances of dissenting ministers so frightened, oppressed, and disabled, by the task of extemporary public prayer;—a thing very unaccountable, if such were the fact; since they boast of a great superiority to other sects in intellectual cultivation, and will hardly acknowledge an inferiority in piety. Setting aside this small

division of the dissenting ministry, we have the most perfect conviction, derived from a rather extensive acquaintance with the class, that no such feelings as the above representation attributes are prevalent among them; and that the individuals who experience the distressing difficulty here described, and are wishing the relief of written forms for either the whole or part of their public worship, are so exceedingly diminutive a minority, (if they are even enow to be recognized under any collective term) as to create but an impalpable and imperceptible diversity in the great body. The hearing of the representation made with such officious generosity and compassion by these New Directors, would be very apt,—together with a degree of surprize which it would excite—to raise an emotion, we will not say akin to scorn of this unsought and half-synodical kind of benevolence, but certainly a feeling that these public-spirited elders must have conceived an unaccountable disgust at the more immediately offering and feasible class of utilities, to go so far out of their way for an object of exertion. By the generality of the dissenting ministers, no question on the subject of written forms is ever for a moment entertained with any view to the determination of their own practice. They habitually regard them as things belonging to a quite foreign system, with which they have no concern. The aid of such forms is no more apt to be suggested to their thoughts as a commodious expedient, than the benefit of crutches is likely to strike the fancy of people who walk in the ordinary way. For one of their own fraternity (excepting, always, the small sect we have before alluded to) to begin to use such artificial aids, would only appear to them a whimsical singularity; or an apeing of the establishment, into which they would be heard to observe it might be the fittest for that individual to *dissent* from them altogether; or an indication of exceedingly questionable competency for his office. If they ought to be restrained by candour from imputing, so readily and so generally as they are said to do, an incompetence to the independent exercise of public prayer to the established clergy, whose form of service withholds their ability in this respect from the proof; they, obviously, cannot avoid judging of the individuals of their own class, as their ability, or, to use their own word, gift, is actually brought to a test; and therefore they would necessarily form a humble estimate of the endowments of a minister who should be driven to the resource of written forms by the dread and difficulty of that extemporary exercise which is performing with apparent facility by thousands



of his class. And how did it elude the understanding of these new Directors, that the dissenting ministers are likely to partake too much of the ordinary qualities of human nature, to leave any probability of finding many of them sufficiently heroic in humility to be willing to subject themselves to this estimate and comparison? Verily these gentlemen are deep in the knowledge of man and of ministers; for they exhort Brother Simon to a practical acknowledgement that he is not able to pray more than five minutes in a manner fit to be heard, while Brother Timothy, in the same town or neighbourhood, is admired for the fluency and variety which he can prolong for half an hour. That a partial adoption of forms, (excepting in the case of persons confessedly leaning toward, though not uniting with, the establishment, or persons desirous to share its genteel respectability in the world) would really be thus regarded as the resource of incapacity, is beyond all doubt; unless this little council of reformers can, in the first instance, persuade into the practice a considerable number of the Dissenters of most acknowledged ability, and of the most decidedly nonconformist principles. And when they shall have effected this last object, their cause of self-congratulation will be, that they have contracted the range, and impoverished the variety, of a free and inventive devotion, and have partly reduced those who can pray the best, and have not very long to pray, into the readers of forms!

Extemporary public prayer has, then, by long and general usage, confirmed by opinion, whether correct or erroneous, been made to constitute so much of the practical essence of the dissenting system; and an inability for the performance of it, in one manner or another, has been so uniformly regarded as a total disqualification; that among the main body of the dissenting ministry there has not been, and will not be, the smallest deliberation on the matter. But it is not merely this established practice, and this universal requisition of a competence to maintain it, together with whatever of seriously thoughtful conviction there may be in its favour, and whatever of illiberal prejudice against the mode of the established Church,—it is not from these causes alone, that the Dissenters may be expected to regard with great indifference the project here offered to their acceptance. It is in vain for these or any other reformers to think of reasoning them out of their knowledge of the plain matter of fact; that there is among them a very large measure of competence, in some sense of the word, to perform their public services without the proposed assistance. Whatever

might be, on a collective view, a fair estimate of the *quality* of their devotional exercises, it is perfectly evident that they have in general such a facility in them as would appear very wonderful to an observer that did not consider how many causes contribute to it. Our authors represent, in terms of wide implication, the dread, the shrinking, the harassing sensations of toil, and the embarrassment, inflicted on dissenting ministers in the expectation and performance of the service; and in their preface they give an ingenuous hint that they have had personal experience of the evils they are going to describe. Their information and candour ought not to have been so sunk in the effort to make out a strong case, as to prevent an explicit acknowledgement, that this account of pains and penalties represents the condition of but a very inconsiderable number of the fraternity, after the earliest stage of their public labours; in which stage it is no great evil if they are constrained to the more serious exertion, and repressed into the more humility, by feeling the anxiety and difficulty which are to be encountered by beginners in all important employments. The arduous exertion required and compelled for surmounting these salutary difficulties of the initiatory and probationary season, is ten-fold repaid by the public self-possession and facility to which they often lead. But if, after the pressure and exertion of the earlier periods of the exercise have been undergone, there continues to be felt, habitually and permanently, in public extemporaneous prayer, a burden and a distress, greatly beyond that strong and solicitous effort of the faculties which may justly be exacted by a solemn employment, it is in some of the following cases;—that of a few persons so severely afflicted with what we commonly call nervous affections that they regard all their public duties, their preaching quite as much as their praying, with oppressive apprehension; or that of those—would there were none such!—whose minds are so much estranged from the grand interests of their vocation, and from its appropriate reading and study, that they are not at home in the trains of thought adapted to prayer; or of those whose hopeless incapacity renders them equally unfit for each of the duties of the ministerial office. With respect to the two latter of these descriptions, we think the dissenters would do unwisely to encourage them in the use, if they were inclined to it, of artificial helps for continuing more at their ease in an office from which they should be exhorted to retire.

Take these classes out, and the great majority of the dissenting ministry will remain; and we can hazard nothing



in affirming of them that they are so competent, in point of *facility*, to the exercise of extemporary prayer, and so perfectly and experimentally satisfied of it, that our authors might as reasonably, for any probability of success, have recommended their emigration, in a body, to a distant part of the globe, as their adoption of the mode proposed in the New Directory.—We will notice, in as few words as we can, some of the causes, quite obvious ones indeed, from which this prevailing facility very naturally arises.

It is almost unnecessary to observe that the persons who become ministers among the Dissenters, are not destined by their relatives to the employment from their earliest years; if we partly except just here and there an individual, to whose juvenile inclinations it has been the systematic, though perhaps unavowed, endeavour of parents to give that direction. They are brought into the service, therefore, by what may be called a law of selection, an adjudgment of fitness, in that portion of religious society to which they are the best known, sanctioning their own wishes, and sometimes preceding and prompting them. This fitness is recognized in a very decidedly and therefore unusually religious character of the mind and deportment, combined with a somewhat more than quite ordinary ability of producing and conveying thoughts on religious topics.\*

The way in which this piety and this faculty have almost always been first brought out into formal exercise, is social prayer. In some dissenting congregations a few serious young people agree to hold a weekly meeting for prayer, in a rather retired manner, with an exclusion, in favour of the diffidence of their first essays, of their elder friends and of strangers. Whatever may be thought of the discretion of such meetings, there can be no question respecting their effect on whatever portion of talent may happen to be there. The serious youth is sometimes persuaded to take the leading part in family worship, when the master of the family is absent. In his visits to religious relatives at a distance, if his religious disposition be decidedly known, he is invited, perhaps even too importunately pressed, to perform the same service, which is quite, of course, an extemporary one. Among the dissenters there are a great number of prayer meetings, so far public that any one may attend

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\* Our dissenting readers will excuse the very measured and moderate terms in which we speak of their demand of the proofs of talent in the young men whose inclination to the ministry they countenance or incite, as it is notorious that they have too often been fully as moderate in this part of their requisition.

them, some of them having in view merely the general cultivation of piety, and some of them, (as, for instance, the monthly meetings, denominated missionary prayer meetings, so very extensively in use of late years,) instituted for more special objects of religious interest. At these, any serious young man who has given indications of ability for extemporary prayer is sure to be invited to the exercise; and if he should, from diffidence, decline it, it is very possible he shall be rebuked in private by some of his zealous friends for his want of zeal or courage. Probably he is sometimes induced, or directly requested, to visit a poor sick neighbour, and seldom thinks of coming away without first praying with the sufferer, some of whose family also are likely to be present at the exercise. We might have mentioned earlier in the series that among the dissenters it is not unusual, when two or three families meet merely to pass a social evening, for their separating to be preceded by a prayer, which will sometimes be the amicable contribution required from such a young man, if there be such a one among them.—There may happen to be a very particular want for some one to relieve occasionally the labours of the minister, by going, perhaps, on a Sunday evening, to deliver a short discourse to a company of the inhabitants of some neighbouring village, assembled in one of those licensed rooms of which the dissenters have so vast and encreasing a number: a considerable part of his employment on such an occasion is still extemporary prayer.—If at length he goes to an academy, he has there sometimes to pray in a more imposing company, that of his tutors and fellow-students. When he begins to be sent out in the full avowed capacity of preacher, this same duty pertinaciously adheres to him, in the public assembly, and probably in the private house in which he may be hospitably detained till next day.

Thus during the early years of his life, and previously to his taking his fixed station, he has, very possibly, performed the exercise in question the greater part of a thousand times, and in innumerable varieties of circumstance and situation. And after he enters fully on the destined field of his labours, the occasions on which the office recurs upon him, besides his regular pulpit service, are, if he is of an active temperament, numerous and diversified beyond calculation.

Now if it be allowed only that the average native faculty of the dissenting ministers amounts to a decent mediocrity, it would be most marvellous if the discipline through all this unlimited exercise did not bring them to a high degree of self-possession and readiness. Nor is any such exception to the



general law of cause and effect found in the matter : they do *in point of fact* realize the natural result of the undilgent process of their training. And when we consider what value men are always disposed to set on accomplishments that have been laboriously acquired ; what real and definable advantages are actually afforded by the talent in question in the diversified ministry of religion ; and, (to advert again to the infirm side of human nature,) what sentiments may arise, at less devout and humble seasons, in glancing at the contrast between this talent and the qualifications of persons who reputedly or certainly do not possess it, though engaged in substantially the same vocation ;—when we reflect on all this, we are again seized with amazement at the stubborn gravity with which this new self-constituted council insists on the partial abandonment of such a vantage ground. If any further advice or injunctions of the same nature are in preparation to be issued, they will do wisely to bend all the force of their charitable effort on youths who are quite in the early and timorous stage of the preparatory progress ; for they may rest assured they can do nothing with either the veterans or the youthful proficient of the self-willed tribe which they have been so unluckily beguiled into a notion of reforming.

In the above paragraphs we have performed, we confess with much less compression than we hoped, the substance of what we conceived to be our task with respect to this publication. There cannot well be a great deal more to be said of a book, after it is convicted of the folly of an utter impracticability in its main design. It is but fair, nevertheless, to notice briefly some of the matters brought in evidence of the wisdom and necessity of the project ; and also to quote the passages which express the precise nature of the proposed reform. Indeed, it should have been sooner stated how much less it is than a formal liturgy that they wish to introduce. They express themselves rather strongly against the entire preclusion of extemporary prayer ; and but little approve of forms of the minister's own composition, whether committed to memory to be recited, or simply read. They say,

‘ The plan we recommend is simply this: To continue the use of Extemporaneous Prayer in a certain degree, and so far as all the valuable ends of it will be secured; but with it to make use of those Forms of devotion with which we are amply supplied in the Holy Scriptures.—This expedient, we are apprehensive, would effectually secure the principal advantages of all the different modes of prayer which have been specified, without the disadvantages of any of them. To recommend this mixed kind of worship is the object of the present publication.’

Having thus enounced their plan, they leave it a while to exert its own unassisted attractions on the one side, as it were, of the reader's mind, while they proceed to ply him most stoutly on the other, with whatever of the evils incident to exclusive extemporary prayer admit of the most repulsive representation. And this is managed in a way that merits commendation, in the same sense in which our Lord 'commended' the cunning steward. The quiet fair-speech profession of the title of the section is to state—'the Disadvantages of an invariable use of extemporary prayer;' and the reader, in his simplicity, naturally expects a statement, a strong one of course, of the disadvantages inseparable from this mode of prayer, by its very nature, and therefore impossible to be avoided or remedied. But the little synod, truly artful for once, and perhaps desirous, by a stimulant and inspiring regale, to give the reader an impetus that should insure his being carried quite to the end of the book, have fallen on the more efficient expedient of enumerating and exposing the actual faults and follies of their weaker brethren. And this they have done, not, certainly, in terms importing literally that those faults and follies, in a gross degree, are general among dissenting ministers; each allegation is introduced by such expressions as 'some of them,' 'instances have occurred,' and the like: but still there is not sufficient care taken to prevent the imputation from falling very extensively; the representation is so made that a reader knowing only just enough of the dissenters to be prejudiced against them, would be very likely to take it as descriptive of the prevailing character of the nonconformist public worship. And if he did, what might he reasonably think of the taste, and anticipate of the religious cultivation, of what, according to Lord Harrowby's statements and documents, either is or is likely soon to become a majority of the people attending public worship in the land,—when he reads such passages as the following?

'Some of our ministers contract an unnatural and disagreeable tone, which ought to be carefully avoided, as it tends to excite ridicule in some hearers and pain in most.'

'It is matter of notoriety that some worthy ministers among us sometimes appear, at least, to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop.'

'It has frequently been remarked, that, for want of a due attention to method, some good men, when they seem to be drawing towards the conclusion of their general prayer, begin again, and introduce petitions relating to the present act of worship, which have no propriety but at the first entrance upon it.'

'The general prayers of some worthy men have so much



sameness that they may not improperly be denominated Forms, though they have not been precomposed. The very same sentiments perpetually occur, in nearly the same language and order; so that many of their people have them by rote, or at least could, from their memory, finish every sentence as soon as they hear it begun. It is also observable that the prayers of many different ministers are so much alike that they seem as if they had been borrowed from some common Form. The same common-place phrases (and some of them very quaint ones) perpetually occur; as likewise certain peculiar scripture allusions, not of the most proper or intelligible kind\*.

\* Some persons, who have a greater variety, both of thought and language, run into the opposite extreme. Fearful of too great a sameness in their devotional services, they are perpetually studying novelty. On this principle, we have known some of our brethren to fix upon one sacred topic; sometimes a text of scripture (perhaps even a metaphor) and to pursue a train of thought grounded upon it through almost the whole of a prayer; so that theirs have not improperly been denominated "preaching prayers."

\* Persons of inferior ability to these, who adopt the same mistaken notion about variety in prayer, are sometimes chargeable with yet greater improprieties. From a settled aversion to any thing like a form of prayer, or to the shortest premeditation, they bring out whatever comes uppermost; and too frequently with the appearance of such irreverence and familiarity as they would scarcely allow themselves in, and as certainly would not be tolerated, when addressing any earthly superior, much less in petitioning a sovereign..... Even some learned and respectable preachers, who take laudable pains in the study of their Sermons, seem to think any thing good enough for prayer.

\* The petitions of some are too much confined to the immediate service in which they are engaging; the time of which is often unnecessarily specified. Instead of imploring such general blessings as all men need, and all good men desire, or should be directed to supplicate for future life, the principal object of their request is, that such *immediate* communications may be made to the whole assembly, as there is no scriptural warrant or rational ground to expect at any time; and particularly that the discourse about to be delivered (which is represented as the chief object of the meeting) may be productive of such instantaneous effects, as would be scarcely less than miraculous.

\* Much indiscretion is observable . . . in taking too particular a notice, not only of national affairs, but of local trivial occurrences, thus making their prayers a vehicle for the news of the day. We have also witnessed a too circumstantial mention of affairs relating to the congregation, and particularly of such as were

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\* \* Among various other such allusions, very common with a certain class of Dissenters, we have been struck with the following, in praying for *ministers*: "Let their bow abide in strength.—Let them hear the sound of their master's feet behind them.—Give them many souls for their hire."

matter of dispute between the members of it, or between some of them and the minister himself; which appeared more likely to excite their disgust and inflame their passions than to do them or himself any real good.

‘ It is matter of great delicacy for ministers to introduce, as some are ever prone to do, their own personal or domestic concerns into the public devotions, or to speak of themselves at all. And it is not more disgusting to hear ministers use any expressions which savour of vanity, self importance, or self-interest; than it is, with all judicious persons, to hear them apply to themselves (whether from an affected or a real humility) such degrading terms as “thy unworthy servant—thy poor worm—thy sinful dust—the meanest of all thy instruments,” &c. which some pious and even sensible men have not seen it improper to adopt.

‘ For want of this’ (prudence) ‘ we have sometimes heard cases of so peculiar, so trivial, and even indelicate a nature, brought into the public intercessions, as (if at all fit matter for prayer) ought to be confined to the closets of the persons themselves.’

‘ We forbear to notice the injudicious and indecent expressions, and the indelicate allusions to certain passages of scripture, which may sometimes be heard in extemporary prayers; since they are chiefly confined to *illiterate* preachers, of the lowest order, of whom too many rank with dissenting ministers; whose indiscretion and vulgarities “cause men to abhor the offering of the Lord.” ’

Other articles of accusation are exhibited; but we need not transfer to this place any larger portion of that one ingredient in which the work itself has by far its best chance of being read.

Now we repeat, that this professedly well-wishing lecture of reprehension is made in a manner which exempts the dissenters from all manner of obligations of gratitude. There may indeed be found such a sentence as this: ‘ we are far from charging our brethren in general, especially those of a liberal education, with the improprieties which we have noticed.’ A very few expressions like this might have been enough for complaisance amidst the freedom and confidence of fraternity, if in composing a book for publication they could have been addressing the dissenters exclusively of all other listeners. In the slight generality and brevity of their commendatory expressions they might then have been understood as saying, in effect,—‘ We have met one another, not to establish the proof or celebrate the praise of our excellences; a very superfluous thing indeed at any time, as we none of us need an increase of our self-complacency; at any rate we have a different business just now, the specific business of taking account of our faults in order to correct them. We may rely on mutual good opinion and the firm partiality of all of us to our class, enough to waive compliments for the present, and deal about only a little wholesome and not



very palatable truth.' But these candid reformers well knew, that in writing a book which should expose whatever could be found of most defective or absurd in the dissenting worship *as conducted by the inferior class of its performers*, they were writing what would be read by nobody with so much avidity as by the enemies of nonconformity, and by the enemies of religion; of whose extremely slight knowledge, in general, of the religious services of the dissenters they were also aware. They well knew that a civil expression or two, affecting to acquit the main body of the arraigned class of the charges exhibited with such elaborate aggravation, would not have the smallest effect on such readers; who would be sure to congratulate themselves on having obtained at last, from very good authority, a description comprehensively applicable to the class, and just such a description as it is gratifying to believe. This consequence could not be even in part prevented, these authors well knew, without the most explicit, and even repeated and amplified declarations, that such a conversion of particular charges against a portion of the class into a general estimate of its qualifications collectively, would be to incur a complete imposition on the judgment,—that there is, in the whole amount, an extremely large and continually augmenting measure of intelligence and propriety displayed in public extemporary prayer,—that there are many dissenting ministers distinguished for their excellence in the practice,—that a very great proportion of them maintain a respectable propriety,—that a considerable number really show their faculties to the most advantage in that employment,—that some who are chargeable with some of the faults alleged, manifest, nevertheless, a considerable share, on the whole, of sense and devout sentiment,—and that the very gross offenders form but a small proportion of the class. This is what these gentlemen have *not* done. And the impression which, through this omission, will be made on uninformed and prejudiced readers, will be confirmed by the universality of the terms in which the remedy is proposed: no minister, it would seem, is held competent to perform the public-devotional-services quite satisfactorily without the auxiliary expedient. Such an impression may be further confirmed by the curious sort of caution with which these writers have ventured to assert the possibility, the bare possibility, of excellence in extemporary prayer. In hazarding the assertion they have thought it necessary to look abroad into history for examples; and they have found in the last age (something less than the number of splendid comets) *two* examples, Dr. Watts, and Mr. Hugh Farmer!

Whatever, therefore, the dissenters may think of the plan

itself, we should suppose they will feel much contempt of the spirit and manner in which the benevolent service has been performed. The authors are to look for their thanks from another quarter. And they may have perceived already, in the most marked act of public attention with which they are likely to be honoured, how gladly and kindly they will be received by the avowed and consistent enemies of non-conformity in all its parts, as witnesses against their brethren, and hopeful pupils of the higher school;—still objects of condescending compassion, nevertheless, on account of that dimness of incipient sight which as yet but perceives ‘men as trees walking.’

Having said thus much, as honestly due, we think, to the dissenters, and as fairly within those limits of our office which exclude ecclesiastical polemics (and we are glad of the exemption conferred by this exclusion) we should be deficient in benevolence toward the fraternity so ungenerously treated in this performance, if we did not earnestly recommend to their perusal the part of it that deserves this very charge. They must not be allowed to fancy that there is not great room for amendment in the manner of the extemporary devotions of many among them. The faults which these worthy *friends* of theirs have depicted, as if just for a show to entertain the Philistines, do certainly exist among them to a considerable extent. We have now and then ourselves, in straying into some of their meeting-houses had for a short time some sensations awakened, akin to those that seem to have been prolonged into a continual qualmishness in these delicate divines: but we happened to have more knowledge than they choose to own, as well as more candour than they possess, respecting the general and collective quality of the dissenting public services. That quality, however, estimated collectively, might, we submit, be very materially improved in consequence of a serious and impartial attention to the first and third part of this same ‘New Directory.’

With regard to the ‘Remedy,’ as our authors denominate it, we have shewn that it will not be adopted; but if it would, we can see no great good it would do, though it is set forth in nearly the usual confident terms of the projector, or the advertiser of a panacea. Forms are to be composed of passages of scripture, drawn together according to the minister’s judgement of their adaptedness to combine. A number of these are to be written or printed, and read as a part of the public prayer, the other portion being still extemporary. It seems not to have occurred to these projectors, that the length of this extemporary portion would remain completely at the discretion of the person performing it, and that the weak and ill-judging man will be very sure



to make it long enough to admit all the faults from which it is the very purpose of the contrivance to save him. Indeed such a man will be extremely likely, as we have before observed, to reject the assistance altogether, with peculiar disdain. The reformers should either, on the one hand, have aimed at precluding all possibility of the evils complained of by recommending an entire liturgy,—which, considering the habits and opinions of the dissenters, would have been as hopeful a proposal as the one they have actually made,—or on the other, have been content to urge the improvement by all possible means, of extemporary prayer, exposing, of course, its most prominent existing imperfections. This exposure they have made; and we would warn the dissenters not to suffer the ungracious manner in which it is made, to provoke them into the folly of rejecting the benefit they may derive from it.

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Art. IV. *A Treatise on Algebra in Practice and Theory*, in two volumes, with Notes and Illustrations; containing a variety of particulars relating to the Discoveries and Improvements that have been made in this Branch of Analysis. By John Bonnycastle, Professor of Mathematics in the Royal Military Academy, Woolwich, pp xxxvi. 834. Price 1l. 4s. boards. London, Johnson and Co. 1813.

NEARLY thirty years ago, the author of these volumes published a little book on Algebra, intended merely as an elementary work on this branch of science. It has been introduced with advantage into many schools; and is frequently employed as a convenient exercise book for undergraduates at Cambridge in their first year. During the interval which has elapsed since that compendium was laid before the public, Mr. Bonnycastle has (at least so far as we can judge from his published performances) devoted his attention almost exclusively to matters of *pure* mathematics, and has here presented the matured fruit of his labours to the world. This enlarged or rather new work (mathematically considered) is by no means unworthy of its author; though it is not altogether such, we think, as might have been expected at his hands.

The first volume is devoted to “the practice” of algebra, containing rules for the different processes, and a great variety of examples, some of them very excellent. The order into which the materials are thrown, does not, of course, deviate widely from that which has been usually adopted. But it is natural that the author should pursue some of the subjects to a greater length than in his former Introductory work, as well as that he should here introduce some, which were there altogether omitted. Hence we find tolerably copious directions

respecting the management or solution of reciprocal equations, binomial equations, equations with equal roots, exponentials, indeterminate coefficients, vanishing fractions, figurate and polygonal numbers, continued fractions, indeterminate and diophantine analysis, recurring, logarithmic, and other series. The volume commences with a brief history of algebra (in great measure avowedly abridged from Dr. Hutton's well-known elaborate history in his Dictionary and Tracts); and terminates with a miscellaneous collection of 87 algebraical questions, several of which will be extremely interesting to students.

Many of the subjects in this volume are treated with great perspicuity, and most of them sufficiently at length. But we could have wished to see more on the practice of exponential equations, as well as a greater variety of rules for the summation of series. From such a book it is difficult to quote detached pieces; and in many cases it would be as useless as exhibiting a brick or a beam of timber as a specimen of what may be expected in a building: we shall, however, venture upon one or two extracts. The following is a useful rule in the doctrine of surds, which we do not recollect to have found so well expressed in any other treatise on algebra.

‘To find such a multiplier, or multipliers, as will make any inomial surd rational.

#### RULE.

1. When one or both the terms are any even roots; multiply the given binomial, or residual, by the same quantity, with its sign changed; and repeat the operation as long as there are surds, when the last result will be rational.

In like manner, a trinomial surd may also be rendered rational, by changing the sign of one of its terms for the multiplier; and a quadrinomial surd by changing the signs of two of the terms, &c.

2. When the terms of the binomial surd are odd roots, the rule becomes more complicated; but for the sum, or difference, of two cube roots, which is the most useful case, the multiplier will be a trinomial surd consisting of the squares of the two given terms and their product, with its sign changed.

#### EXAMPLES.

1. To find a multiplier that shall render  $5 + \sqrt{3}$  rational.

Given surd  $5 + \sqrt{3}$

Multiplier  $5 - \sqrt{3}$

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Product  $25 - 3 = 22$

2. To find a multiplier that shall make  $\sqrt{5} + \sqrt{3}$  rational.

Given surd  $\sqrt{5} + \sqrt{3}$

Multiplier  $\sqrt{5} - \sqrt{3}$

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Product  $5 - 3 = 2$



3. To find multipliers that shall make  $\sqrt[4]{5} + \sqrt[4]{3}$  rational.

$$\begin{array}{rcl} \text{Given surd} & \sqrt[4]{5} + \sqrt[4]{3} & \\ \text{1st multiplier} & \sqrt[4]{5} - \sqrt[4]{3} & \\ \hline \text{1st product} & \sqrt{5} - \sqrt{3} & \\ \text{2d multiplier} & \sqrt{5} + \sqrt{3} & \\ \hline \text{2d product} & 5 - 3 = 2 & \end{array}$$

4. To find multipliers that shall make  $\sqrt{5} + \sqrt{3} - \sqrt{2}$  rational.

$$\begin{array}{rcl} \text{Given surd} & \sqrt{5} + \sqrt{3} - \sqrt{2} & \\ \text{1st multiplier} & \sqrt{5} + \sqrt{3} + \sqrt{2} & \\ \hline & 5 + \sqrt{15} - \sqrt{10} & \\ & + \sqrt{15} + 3 - \sqrt{6} & \\ & + \sqrt{10} + \sqrt{6} - 2 & \\ \hline \text{1st product} & 6 + 2\sqrt{15} & \\ \text{2d multiplier} & -6 + 2\sqrt{15} & \\ \hline & -36 - 12\sqrt{15} & \\ & + 12\sqrt{15} + 60 & \\ \hline \text{2d product} & 60 - 36 = 24 & \end{array}$$

5. To find a multiplier that shall make  $\sqrt[3]{7} + \sqrt[3]{3}$  rational.

$$\begin{array}{rcl} \text{Given surd} & \sqrt[3]{7} + \sqrt[3]{3} & \\ \text{Multiplier} & \sqrt[3]{7^2} - \sqrt[3]{7} \times 3 + \sqrt[3]{3^2} & \\ \hline & 7 + \sqrt[3]{3 \times 7^2} & \\ & - \sqrt[3]{3 \times 7^2} - \sqrt[3]{7 \times 3^2} & \\ & + \sqrt[3]{7 \times 3^2} + 3 & \\ \hline \text{Product} & 7 + 3 = 10 & \end{array}$$

pp. 72—4.

The curious subject of "continued Fractions" so ably expounded in the appendix to Euler's algebra, is likewise treated very elegantly by Professor Bonnycastle. We may draw another quotation from the part in which he shows the connection between *periodical* continued fractions and quadratic equations.

' Let us take the following continued fraction,

$$x = \frac{1}{p + \frac{1}{q + \frac{1}{p + \frac{1}{q \&c.}}}}$$

in which the denominators recur periodically in pairs:

M m 2

Then we shall have

$$x = \frac{1}{p + \frac{1}{q + x}}$$

from which there results the quadratic equation  $px^2 + pqx = q$ ; where

$$x + \frac{q}{2} = \frac{1}{2p} \sqrt{(p^2 q^2 + 4pq)}$$

And if  $p$ , in this expression, be put  $= 2$ , and  $q = 3$ , we shall have

$$\sqrt{15} = 3 + 2 \left\{ \frac{1}{2} + \frac{1}{3 + \frac{1}{2 + \frac{1}{3 \&c.}}} \right\}$$

Where the law of continuation is equally obvious as in the former example; and, by substituting other numbers for  $p$  and  $q$ , various series of this kind may be obtained

12 Also, if a continued fraction be irregular in some of its first terms, or only becomes periodic at a certain distance from its commencement, it may still be resolved in a similar manner with the former. Thus let

$$x = p + \frac{1}{q + \frac{1}{r + \frac{1}{s + \frac{1}{r + \frac{1}{s \&c.}}}}}$$

Then, by making  $y$  equal to that part of the fraction which is periodic, we shall have

$$x = p + \frac{1}{q + \frac{1}{y}} \quad \text{Or } y = \frac{x-p}{1 + q(x-p)}$$

But  $y = r + \frac{1}{s + \frac{1}{y}}$ ; whence, also,  $sy^2 - rsy = r$ ; and consequently

by substitution, and dividing each of the terms by  $s$ , there will arise the following quadratic equation:

$$\left\{ \frac{x-p}{1 + q(x-p)} \right\}^2 - r \left\{ \frac{x-p}{1 + q(x-p)} \right\} = \frac{r}{s}$$



From which the value of  $x - p$ , or  $x$ , may be readily obtained, as below :

$$x = p + \frac{\frac{1}{2}r + \sqrt{\left(\frac{r^2}{4} + \frac{r}{s}\right)}}{1 - q \left\{ \frac{1}{2}r \sqrt{\left(\frac{q^2}{4} + \frac{r}{s}\right)} \right\}}$$

In like manner, if there be taken the following continued fraction,

$$x = a + \frac{p}{q + \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}} \quad \text{Or } x - a = \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}$$

we shall obtain, by a substitution similar to the former,

$$x - a = \frac{p}{q + x - a} \quad \text{or } x = \frac{2a - q + \sqrt{q^2 + 4p}}{2}$$

And consequently, by transposing  $\frac{2a}{2}$ , or  $a$ , to the other side of the equation,

$$\frac{\sqrt{(q^2 + 4p)} - q}{2} = \frac{p}{q + \frac{p}{q + \frac{p}{q \&c.}}}$$

Or, by making  $q = 2a$ , the expression for the simple radical will become

$$\sqrt{a^2 + p} = a + \frac{p}{2a + \frac{p}{2a + \frac{p}{2a \&c.}}}$$

And in nearly the same way may any other expression of this kind be transformed to a quadratic, or a surd; to which they are always reducible, whether the periodic part consists of one, two, or more terms, or whether it commences in a regular or irregular manner\*.

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\* It has been long known, that any given continued periodic fraction can be reduced to a quadratic equation, and hence to a simple surd; but Lagrange appears to have been the first who has proved the reverse of this proposition, by showing that the

It is somewhat remarkable that this course of enquiry did not lead our author to the consideration of *continued surds and powers*, and their application to the solution of quadratic and cubic equations. For example, take  $x^3 + ax = b$ , then

$$x = \frac{1}{a}b - \frac{1}{a}x^3 = \frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b - \frac{1}{a}x^3\right)^3 = \frac{1}{a}b - \frac{1}{a}$$

$$\left\{ \frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b - \frac{1}{a}\right)^3 \right\}^3 = \frac{1}{a}b - \frac{1}{a}$$

$$\left\{ \frac{1}{a}b - \frac{1}{a}\left[ \frac{1}{a}b - \frac{1}{a}\left(\frac{1}{a}b \text{ ad infin.} \right)^3 \right]^3 \right\}^3. \quad \text{Then putting}$$

$$c = b \frac{b}{a}, \text{ this becomes } c - \frac{1}{a} \left\{ c - \frac{1}{a} \left[ c - \frac{1}{a} (c \text{ ad in.})^3 \right]^3 \right\}^3$$

The root of the equation  $x^3 - 10x + 3 = 0$ , computed by means of only *three* terms of this series, would be  $x = .302773$ , differing from the true value only by 2 in the last place. If  $x^3 - 2ax = b$ , then multiplying by  $x$  we should have  $x^4 - 2ax^2 = bx$ , which operated upon like a quadratic would give  $x = \sqrt{[a + \sqrt{(bx + a^2)}]}$  = by substitution, to  $\sqrt{[a^2 + \sqrt{[a + b\sqrt{(a + \sqrt{bx + a^2})}]}]}$  = &c. The form of continuation is here, again, obvious; and the practical application easy and useful.

On the subject of *Vanishing Fractions* our author presents a rule, which is the same, in effect, as that given by Lagrange in the 8th of his "*Leçons sur le calcul des Fonctions*." But of this rule we have no demonstration in any part of the work before us. We have, it is true, both in the 1st and 2d vols. a few obscure intimations that the problem concerning vanishing fractions, is somehow or other connected with some mysterious inquiries respecting curves. The wonder of the student will be excited; yet why it should we cannot tell, for the whole business is very simple. Nothing can be more natural than the connection between vanishing fractions, and the problem of drawing tangents to curves of the higher orders; and nothing more evident than the process of successive differentiations by which the values of the respective subtangents or equivalent fractions may be determined.

The first 273 pages of the second volume, contain the de-

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square root of any whole number can always be expressed by a continued fraction.—See his work entitled *De la Résolution des Equation Numériques*, page 65.

velopement of "the theory" of the different branches of algebra treated in the first volume. We by no means admire this method of separating the practice of algebra from its theory. Would Mr. Bonnycastle, as an experienced tutor, do this in the process of teaching? Would he, for instance, teach algebraic multiplication, without assigning some reason for that part of the rule which relates to the signs? or would he carry a pupil through the several rules for the solution of quadratics, cubics, and biquadratics, before he had furnished him with any clue as to the genesis of equations, or the nature, number, and mutual dependence of the roots of equations of different orders? If so, we hesitate not to say that he must be perfectly unique in his practice as a mathematical professor.

It must be acknowledged, however, that notwithstanding the practical disadvantages of this plan, which are very great, it enables the author to draw together in uniform and pretty lucid order, a collection of interesting matter, especially from Lacroix, and others deemed the principal continental writers. Some of the investigations thus introduced, are indeed highly curious; but they are unfortunately not of a nature susceptible of abridgement, and we have not room to quote them entire. Nearly the whole of the matter included between pages 38 and 160, is very perspicuously and elegantly exhibited; and may be regarded as a favourable specimen of Mr. Bonnycastle's knowledge and taste, in regard to the general doctrine of equations. If every other part of the present volume were as correct and well arranged as this portion appears to be, we should have been spared the trouble of most of the following animadversions. Had not the author been afflicted with the Gallic aversion to fluxional theories and operations, he might here have pointed out and accounted for some curious coincidences between Harriott's method of generating equations, and methods furnished by the fluxional analysis.

Let  $x - a = 0$ , then  $2x - (a + b) = 0$

$$x - b = 0 \quad 2x - (a + c) = 0$$

$$x - c = 0 \quad 2x - (b + c) = 0$$

Multiplying each of these latter by  $x$ , integrating and correcting, there result

$$x^2 - (a + b)x + ab = 0$$

$$x^2 - (a + c)x + ac = 0$$

$$x^2 - (b + c)x + bc = 0$$

Again, multiplying each of these last by  $x$ , taking the fluents, correcting and adding the results, we have  $x^3 - (a + b + c)x^2 + (ab + ac + bc)x - abc = 0$ , the same as by Harriott's



method alone : and thus, for higher equations ; the corrections all along being suggested by the usual law of the co-efficients.

But we must pursue our account of Mr. Bonnycastle's work. In establishing the *elements* of science, authors sometimes err, by a determination to allow nothing to be taken for granted, however axiomatical, which is any way susceptible of proof. Our author does not often fall into this error ; yet we think he has not entirely escaped it in endeavouring to show that  $a$  multiplied into  $b$ , gives the same product as  $b$  multiplied into  $a$ . This *we* think self-evident ; but Mr. B. endeavours "to satisfy the more scrupulous reader in this point," and he does it by supposing the greater number divided by the less, the less by the remainder, and so on, multiplying and comparing the terms, till he says "he arrives at a decomposition in which the remainder will be either nothing or 1." Now this sentence involves rather more doubt than the original proposition of whose demonstration it furnishes a part : so that the demonstration is useless. If any of *our* readers are "scrupulous on this point," we would present them with the following.

And first, it will not be denied, that if the multiplier and multiplicand be divided into parts, and each part of the multiplicand be multiplied by each part of the multiplier, the sum of all the resulting products is the product of the whole multiplicand multiplied by the whole multiplier. Let, then,  $a$  denote any integer multiplier, and  $b$  any integer multiplicand. Then, as  $b$  is  $1 + 1 + 1 + \dots$  to  $b$  terms,  $b$  multiplied by  $a$ , or  $b$  taken  $a$  times, is  $(1 \times a) + (1 \times a) + (1 \times a) \&c.$  to  $b$  terms, or  $a + a + a + \dots$  to  $b$  terms (by the above) ; but  $a + a + a + \dots$  to  $b$  terms, is  $a$  taken  $b$  times, or  $a$  multiplied by  $b$ . Therefore  $b$  taken  $a$  times, is equal to  $a$  taken  $b$  times.

It follows, also, that any product  $ab$  multiplied by  $c$ , is equal to the product  $ac$  multiplied by  $b$ , or to the product  $bc$  multiplied by  $a$ . For  $ab$  is  $a + a + a + \dots$  to  $b$  terms ; therefore,  $ab$  multiplied by  $c$ , is  $ac + ac + \dots$  to  $b$  terms. But  $ac + ac + \dots$  to  $b$  terms is  $ac$  taken  $b$  times. Therefore  $ab$  taken  $c$  times =  $ac$  taken  $b$  times. And, in the same manner, because  $ab$ , is  $b + b + b + \dots$  to  $a$  terms, it follows that  $ab \times c = bc \times a$ . A like process may evidently be extended to any number of integer factors.

With respect to fractions, take two  $\frac{a}{b}$  and  $\frac{c}{d}$ , both proper fractions ; then we say that  $\frac{a}{b} \times \frac{c}{d} = \frac{c}{d} \times \frac{a}{b}$ . For, let  $\frac{a}{b} = \frac{1}{m}$  and  $\frac{c}{d} = \frac{1}{n}$ . Then  $\frac{1}{m} \times \frac{1}{n} = \frac{1}{mn} = \frac{1}{nm} = \frac{1.1}{n.m} = \frac{1}{n}$

$\frac{1}{m} = \frac{c}{d} \times \frac{a}{b}$ . Other fractions admit of analogous treatment, and then the proof may be rendered general.

Mr. Bonycastle fails also, we think, entirely in his demonstration of the change of signs in multiplication: but the discussion of this point would require more room than we can here devote to it.

The Professor gives, pp. 169—181, of this second volume, a demonstration of the binomial theorem, which he informs us “is founded upon a *similar* principle *with* that first laid down by Lagrange in his *Theorie des Fonctions Analytiques*.” The truth is, that the principle is not merely *similar* but *exactly the same*; though its developement is rather different. For our own parts, though we think Lagrange’s method very ingenious, we deem it inferior in point of perspicuity to the well-known demonstrations of Euler and Sewell.

The second volume contains another disquisition on continued fractions, including some interesting particulars. It might have been greatly improved had the author consulted Lagrange’s Essay on Numerical Analysis, and the transformation of Fractions, in Tome II. “*Journal de l’Ecole Polytechnique* ;” an essay which contains some continued fractions of more rapid convergency than any we have seen.

The theory of logarithms is very elegantly exhibited by our author, being founded upon what he would call “a *similar* principle *with* that of Lagrange.” Some very neat series are here given for finding the logarithms of numbers, those of other numbers being given, also some logarithmic and exponential series of great use in many of the higher analytical investigations. But we think the research of series for finding the logarithm of *any* number independently of all others should have been carried much farther than it has been done in this volume. Mr. B. satisfies himself with exhibiting two or three of the simpler series, and remarking, “By the addition and subtraction of these series, others may also be derived of a greater or less degree of convergency; but in the direct computation of the logarithm of any given number, they will be found to possess *little or no* advantage over the former.” He adds, in a note, the testimony of Mr. Woodhouse to the same effect. The truth, however is, notwithstanding what these gentlemen say to the contrary, that it is very easy to exhibit series of extremely rapid convergency, and not encumbered with large co-efficients, by which the logarithms of numbers may be computed, and *have been* computed, *much* more expeditiously than by the series exhibited by Mr. Bonycastle.



The theoretical enquiries connected with the practical rules in the first volume, being exhausted in the first 272 pages of the second, the author had to exercise his ingenuity in the choice of matters wherewith to eke out this volume. In our opinion his selection has not been very happy; for, we have first about thirty pages, on the Theory of Functions and on elimination; and then about 100 pages on the application of algebra to geometry, and on the doctrine of curves. Now here the obvious questions are, why treat *two* doctrines of such moment as those of functions and of curves, piece-meal and imperfectly, instead of treating either of them separately and completely? Why give a thin milk-and-water disquisition on functions simply fit for an article in a general dictionary, and why present a meagre sketch of the doctrine of curves, leaving out three-fourths of the most useful properties, and bearing much about the same relation to the appendix to Maclaurin's Algebra, or to Cramer's piece on Curve Lines, as "Rhymes for the Nursery" bear to "Paradise Lost?" Was the author afraid to encounter the full explication of either subject? This, we should imagine, can hardly be. Why not, then, make his election? Why not, for example, carry through the theory of *functions*, to which he seems so partial? Is it because he has discovered (p. 288.) that the higher branches of *analysis* "are not" purely *algebraical*? Is it because he is afraid of adopting a "*similar principle with Lagrange*," and of "*generalising too hastily*?" Or, is it because he finds that at p. 288. he *justly* regards a principle, that of motion, as involving notions and difficulties wholly *foreign* to the nature of the subject," which at p. 74, he found it necessary to adopt to give the student a true conception of the nature of the process? "The two polynomials, P and N, in the above demonstration, may be assimilated, according to the observations made by Lagrange, to two *moving bodies*, which set out at the same time from different points, and proceed in the same direction." The student, then, has the authority of Mr. Bonnycastle and of M. Lagrange, for employing the theory of motion in the investigation of *polynomials*, though they will not allow him to recur to motion and velocity in the doctrine of *curves*, the very genesis of which can, in no way, be conceived without including motion!\* To us, we confess, this seems not a little inconsistent; though we will not affirm that if our author had filled the remainder of his volume with the applications of his theory of functions, we might not have been brought to another opinion.

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\* See our Review of Mr. Creswell's book, at p. 228, of our last volume.



The problems given by our author on the application of algebra to geometry, are of the most elementary kind. The solutions to several of them are tolerably neat; though in some cases a different mode of procedure would have furnished simpler results. Thus, in Prob. 14, where are "given the perpendicular, base, and sum of the sides, of an obtuse angled plane triangle, to determine the triangle," the Professor's expressions for the sides are

$$AB = \frac{1}{2}s + \frac{1}{2}b \sqrt{1 - \frac{4p^2}{s^2 - b^2}}$$

$$AC = \frac{1}{2}s - \frac{1}{2}b \sqrt{1 - \frac{4p^2}{s^2 - b^2}}$$

where  $p$ ,  $b$ , and  $s$ , are the perpendicular, base, and sum of the sides, respectively. Simpler expressions are

$$AB = \frac{1}{2}s + \frac{bp}{\sqrt{s^2 - b^2}}, \text{ and } AC = \frac{1}{2}s - \frac{bp}{\sqrt{s^2 - b^2}}$$

To give the student a true relish for problems of this nature, a series of eight or ten should be chosen, the solutions of which readily flow from the developement and conversion of some one geometrical property. Stewart's "General Theorems," and Carnot's "Geometrie de Position," would suggest a variety of examples. An author too, who is conversant with trigonometrical formulæ, as Mr. Bonycastle is; should have presented a few problems, in whose solution they would be called for. We subjoin the simplest specimen which now occurs to us.

PROB.—Given the base, the altitude, and the vertical angle of a plane triangle, to determine it.

SOLUTION.—Since the altitude of the required triangle is given, and its base is given in magnitude and position, the locus of its vertex, is a right line, given in position parallel to the base. And, since the vertical angle is given, the locus of the said vertex is also the circumference of a circular segment, capable of containing the given angle, and described on the given base as a chord. Consequently, the vertex of the triangle is one of the points of intersection of the said right line and circular arc.

*Algebraically.*—Let  $a$  denote the given altitude of the triangle,  $2b$  its base, and  $2\phi$  the given vertical angle. Let also  $x$  denote the distance, from the foot of the perpendicular (from the vertical angle) to the middle of the base, then will the segments of the base be  $b + x$  and  $b - x$ . The vertical angle  $2\phi$ , is di-

vided by the perpendicular into two parts, of which the tangents are  $\frac{b+x}{a}$  and  $\frac{b-x}{a}$  respectively: we have, therefore, the equation

$$\tan. 2\phi = \left( \frac{b+x}{a} + \frac{b-x}{a} \right) \div \left( 1 - \frac{b^2 - x^2}{a^2} \right)$$

From this, by proper reduction, we obtain,

$$x^2 = b^2 + 2ab \cot 2\phi - ab = (b + a \cot \phi) (b - a \tan \phi)$$

$$\text{Segments of the base, } b \pm \sqrt{\{ (b + a \cot \phi) (b - a \tan \phi) \}}$$

$$\text{Whence, half sum of sides} = \sqrt{\{ b (b + a \cot \phi) \}}$$

$$\text{half diff. sides} = \sqrt{\{ b (b - a \tan \phi) \}}$$

$$\text{Sides..... } \sqrt{\{ b (b + a \cot \phi) \}} \pm \sqrt{\{ b (b - a \tan \phi) \}}$$

*Otherwise, thus.*—Let  $2x$  denote the sum of the sides,  $2y$  their difference; then we have

$$(x+y)(x-y) \sin. 2\phi = 2ab, \text{ or } x^2 - y^2 = 2ab \operatorname{cosec}. 2\phi$$

$$(x+y)^2 - 2(x+y)(x-y) \cos. 2\phi + (x-y)^2 = 4b^2, \\ \text{or,}$$

$$x^2 \sin. 2\phi + y^2 \cos. 2\phi = b^2$$

From these questions there result,

$$\begin{cases} x^2 = b (b + a \cot. \phi) \\ y^2 = b (b - a \tan. \phi) \end{cases}$$

obviously agreeing with the above.

*Limitation.*—That the problem may be possible we must have  $b$  equal to, or greater than,  $a \tan. \phi$ ; or  $a$  equal to, or less than,  $b \cot. \phi$ . When  $a = b \cot. \phi$ , the two sides are equal, and each of them  $= b \operatorname{cosec}. \phi$ . All this manifestly accords with the geometrical construction. . . . . The solutions of four or five other problems flow from this as easy corollaries; which we leave to be supplied by those who have a turn for this class of inquiries.

Our readers will perceive that if we did not, in several respects, think highly of these volumes, we should not have allowed so much space to our account of them: they will perceive, also, that if we had, in all respects, thought favourably of them, some of our preceding strictures would have been spared. We are sorry to add, that our heaviest ground of censure remains behind. We have never seen a mathematical work (nor any but *controversial*, political, or theological performances) fraught with such puerile jealousies, or which indicated so great eagerness to catch-applause, blended with so much unwillingness to do justice to fellow-



labourers in the same regions of science. Mathematical investigators, are, we should think, of all men, freest from temptations of this kind; and the French mathematicians, with all their failings, are remarkable for the palpable delight they take in praising their scientific countrymen. Not so Mr. Bonycastle. He is as chary, in this respect, as though every sprig of laurel he gave to another, would be plucked from his own brow, and leave him bald. We cannot have patience to tell in how many ways this unamiable propensity evinces itself. It appears, as we have already remarked, in our author's strange notions of *similarity*. When a principle adopted, or a train of investigation pursued, is *exactly the same* as one that has been previously employed by another writer, we are told, again, and again, and again, that it is "*similar*." \* We trust this is not an expedient to ward off the charge of plagiarism; yet it is a strange looseness of language to be indulged by a writer upon the accurate sciences. What would Mr. Bonycastle think of a geometer, who should call two triangles whose sides were respectively equal, each to each, "*similar*"? or of a biblical critic, who should speak of the "*similarity*" between any specified chapters in an Oxford and a Cambridge Bible?

Once more, we find a manifestation of a like turn of mind in his omissions of references to English authors, as improvers of some branches of analytics also treated by foreigners. Does our author know of no English writers who have written at least as ingeniously and elaborately on the solution of cubic equations by infinite series, as *Nicole* and *Clairaut*, to whom he refers, p. 103, vol. ii.? If so, we beg to point his attention to a valuable paper, published in the *Philosophical Transactions* for 1780, and recently in the "*Tracts*," of his predecessor Dr. *Hutton*.

Like feelings sometimes stimulate our author to boast of his improvements and discoveries; of which we have a curious specimen, at pp. 173, 174, vol. i. Speaking of the resolution of equations by approximation, by means of the "*rule of double position*," he says, "*it has not commonly been employed for this purpose*;" although it has doubtless been far more employed in England than any other, since the year 1798, when it was first

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\* For a very striking specimen of this amusing *similarity*, see pp. 203, 204, vol. ii, compared with pp. 77, 78, Barlow's *Theory of Numbers*. Mr. Barlow's demonstration of the property there exhibited is the first complete and satisfactory one which has been given, and Mr. Bonycastle's is exactly the same. The professor has, in various parts of his work, availed himself freely of the labours of his scientific colleague, and he ought in justice to have been as free in acknowledging his obligations. In some cases, by adopting Mr. Barlow's train of reasoning, only partially, he has rendered his own rules and investigations imperfect.



published by Dr. Hutton, in his "Course of Mathematics," still used, we apprehend, at the Woolwich Academy. Mr. B. then gives the rule for finding a root by double position, and adds,

'The above rule for double position, which is *BY FAR the most simple and commodious* of any that has yet been devised for this purpose, is the same as that which was *first* given at p. 311, of the 8vo. edition of my Arithmetic, published in 1810.'

On our first perusal of this, we thought Mr. Bonnycastle actually meant to claim, as his own recent invention, a rule given by his predecessor sixteen years ago; but, on narrowly scrutinizing this important matter, and comparing the two rules, we find there is a microscopic difference between them. Instead of directing to take "the difference, or sum of the *errors*," for the first term in a proportion, as Dr. Hutton does, our author directs to take "the difference of the *results*;" and then says, this rule "is *BY FAR the most simple and commodious of any that has yet been devised*"!!! Will our readers believe us when we assure them, that it is not a busy, pompous, ignorant blockhead, "*Gratis anhelans, multa agendo nil agens*," but an able Professor of Mathematics, in one of the most celebrated institutions in Europe, that is indulging in this puerile exultation, and taking immense praise to himself for a trifling change in the easy rule of Double Position? Yet, in truth, it is so: nor is this all. In a note, at page 86, vol. ii. we have the following self-complacent reference.

'See *my* Treatise on Plane and Spherical Trigonometry, where the admirable improvements that have been made in the analytical branch of this science by Euler, Delambre, and other celebrated foreigners, were *first* introduced to the notice of the English student.'

*This is not a correct statement*; for "Cagnoli's Trigonometry" in which many of these formulæ are to be found, has for the last eighteen years been nearly as familiar to all English mathematicians as though it had been published in their own language; "Legendre's Geometry," containing still more such formulæ, is equally well known; Lagrange's elegant paper on the application of these formulæ to spherical triangles, was published in "Leybourn's Mathematical Repository," ten years ago; and all the best writers in that useful work, have ever since employed the improved notation and methods in their investigations. But suppose the assertion were true, what then? Is there any such wonderful merit in bringing formulæ from France into England? A porter might have boasted that he carried Newton's Principia from Cambridge to Edinburgh, "and first introduced the work to the notice of the" Scotch literati; though, after all, he would have been no more than a porter. And a person may remove theorems by hundreds, out of French into English books, and

still not be entitled to even the humble merit of a translator ; for mathematical formulæ are the same in all languages. But enough of this ungracious subject.

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Art. V. *The Nature of Things*, a didascalie Poem, translated from the Latin of Titus Lucretius Carus : accompanied with Commentaries, comparative, illustrative, and scientific : and the Life of Epicurus. By Thos. Busby, M.D. 2 vols. royal 4to. Rodwell, &c. price 5l. 5s. 1813.

THE title, *didactic*—or, if Dr. Busby prefers it, *didascalie*—*poetry*, involves so apparent a contradiction (there being an obvious opposition between the demonstrations of reason applied to the reason, and the dreams of imagination addressed to the imagination,) that one might have imagined this species of poem would be the very last refinement of Parnassus ; that the troops of the Muses, after having over-run the whole region of fancy, had made an irruption at last into the states of intellect, purely for want of other employment, or to shew the invincibility of their arms. This, however, is far from being the case. The georgical poem of Hesiod disputes the palm of antiquity with the works of Homer, and the philosophical books of Lucretius are among the first polished productions of the Roman muse. It is natural for a poet who has given his mind to agricultural or abstract speculations, to express his thoughts in poetry upon such subjects : and there is a difficulty in conquering their *prosaicalness*, not without attraction to an ambitious spirit. We know no other way of accounting for so great perversity of taste in the poet's choice of a subject.

For, not to be always returning to first principles, we take it for granted, that the end of poetry is to excite the imagination and touch the feelings. And, when it is considered how many subjects, yet untouched, history presents to the narrative or dramatic poet ; into how many situations yet untried the human mind may be thrown, and what feelings, simple or combined, elicited from it ; it does really seem somewhat astonishing, that the poet should turn aside from such splendid subjects, to give us the rules of husbandry, or the motions of the primordial atoms, to describe a plough, or the properties and moves of the pieces at chess. It is as if a colonist, on entering a rich country, should say, ' There are fine fertile meadows, nourished by the most delicious streams ; I should have every convenience of husbandry there, and I might expect glorious harvests ; but what credit should I get by it ? I will go and cultivate that barren mountain : my trees will not, indeed, be half so fine, nor my harvests so plentiful, but I shall have the glory of having transplanted



every atom of soil thither, and the whole will be my own creation.

Now, besides the deficiency of verdure, which such a spot will naturally exhibit, the misfortune is, that what there is of it will look forced and unnatural. We may wonder at the patient industry of the planter, but that is a very different feeling from admiration of the plantation. Something analogous to this our readers must often have experienced in perusing didactic poetry. They fall upon a very beautiful passage; but what business it has where it is, nobody can tell. The poet has evidently brought it in to relieve the reader from the fatigue of instruction.

It will be observed that we all along class the authors of these philosophical poems with the poets, and not with the philosophers. For that any one, intending to write a treatise on any subject, merely for the instruction of the public, should choose verse as the vehicle of his thoughts, should voluntarily subject himself to the rigorous laws of metre, and give himself the additional trouble of hunting after poetical embellishment, when the perspicuous expression of his thought should be his sole employ, is what we cannot very readily believe. Can any one suppose that Locke, or Reid, or Sarratt, or the author of "Every Man his own Gardener," ever considered whether he should give his treatise to the world in prose or verse? Or does any one ever think of studying husbandry in the Georgics, or chess in Sir William Jones's *Caissa*?

Among didactic subjects, however, there is a choice, and some are evidently more nearly allied to poetry, more susceptible of poetical ornaments, than others. The return of the seasons, the different employments of the husbandman, the growth of the forest, the economy of the bee—these are all subjects connected with the simplest and most poetical states of life, and are therefore, in themselves, poetical. Again, the pleasures of the imagination form a subject of which reasoning makes a very small share, and illustration a very large one,—and all the illustration is poetical. But the subject of *Lucretius* is particularly unfortunate. That there are passages in his book of the most splendid poetry, no one would venture to deny; but the pilgrim has to pass through dreary wastes of metaphysical reasoning before he can arrive at these verdant oases. Nothing can be imagined more anti-poetical than the theories of Epicurus, which *Lucretius* has taken for his subject. To prove this, we need only give our readers the mere outline of the poem.

The fundamental doctrine is this; nothing can be made of nothing, and nothing can be reduced to nothing. What then is the origin of ourselves, our friends, the heaven, the earth, and 'all this fair variety of things'? Atoms, primordial atoms, na-



ture's *least*s, seeds imperceptible to our senses, without colour, taste, smell, sense, cold or heat, moistness or dryness. These, moving from eternity—somewhat obliquely, though not deviating considerably from parallelism—and differing in their motions as well as in size and figure, formed all things by their collision, without the intervention of any superior power. These seeds and vacuum, (matter and void,) are the only original things in nature. What then becomes of mind? Mind, we are taught, is made, like the rest, of primordial seeds; the minutest, and smoothest, and roundest being reserved for this purpose. Mind, thus formed, is no more self-sufficient than body; but all sensation, and thought, and action depend on the combination and mutual efforts of the two, and therefore cease at their separation. The mind, then, is mortal like the body, and all fear of death becomes mere childishness.

Thus, then, we are made acquainted with the nature of matter and of mind: the next thing to be done is to point out the connection of the two. How are external things perceived by the mind? Epicurus is an *idealist*; and the answer, therefore, is,—by the intervention of ideas. The bodies of things are perpetually exuding images of themselves, films, or pellicles, which, entering the proper sense, convey to the mind the knowledge of exterior things. These images or outer coats of things, wandering through the air, appear before us in sleep, and cheat us into a belief of the presence of the realities themselves. Nay, it not unfrequently happens, that they fall foul of one another in their aerial pervagations, and mingle into monstrous shapes. Thus the film or shadow of a horse, coming into contact with the film or shadow of a man, gets mixed and confounded with it, and in this state, falling upon the brain of a poet, produces there the notion of a centaur.

The two concluding books of the poem are occupied with the progress of civilization, and conjectures, some right and some wrong, concerning the phenomena of nature.

Our readers will see at once the untractable nature of such a subject; but it may not be amiss to detain them a little longer from the translation by a more particular account of one or two of the author's theories.

The soul, according to Lucretius, is formed of four natures—heat, vapour, air, and—something else; but what that something is does not very clearly appear: it is the “soul's soul;”

‘ Deep in the body's last recess it lies,  
In searchless secrecy;’

And there the poet seems inclined to leave it. Of the three other natures, however, each has its different office assigned it; heat

inspires anger ; vapour (which is cold), fear ; and air diffuses through the whole frame serenity and ease.

How the distance of objects from the eye is ascertained, is a subject which has employed both opticians and metaphysicians. Certain alterations take place in the configuration of the eye, and the inclination of the optic axes, which, when the objects are near, enable us to ascertain pretty accurately, their respective distances. And with respect to more distant objects, we must form as near a conjecture as we can from the apparent degradation of colour and diminution of size, in the object itself, and from the number of other objects intervening between it and the eye ; such seems to be the result of modern observations and reasonings. But hear the curious theory of Lucretius :

‘ ’Tis by the image that our eyes discern  
Each visual body, and its distance learn.  
Freed from the frame, it rushes to our eyes,  
And drives the air before it as it flies :  
Forced to our sight the aerial currents flow,  
Grate on the tender ball, and urge their passage through.  
Our vision, hence, a useful knowledge gains,  
The object's actual distance ascertains ;  
Since as more air these images propel,  
And the chafed eyeballs longer currents feel,  
Between our station and the object's place,  
Longer will be the intervening space.’—Vol. ii. b. iv. p. 20.

We now know that sound is propagated by pulses of the air, which spread from the sonorous body much in the same way as the circles upon water from the point where a stone has been thrown in. But Lucretius considers sound as matter ; and his argument for it is worth observation.

‘ For sound is substance, as experience shows,  
Since to the sense impulsively it flows :  
Since oft the passing voice the glottis wears,  
The trachea roughens, and the bronchia tears.  
Through the small ducts when crowd the seeds of sounds,  
And swiftly issue from their narrow bounds,  
Oppressed with corpuscles, each vessel frets,  
Nor in mellifluous tones the voice emits :  
The rushing atoms rend the suffering throat,  
And grating Hoarseness lifts his tuneless note.  
Sounds, then, the vocal organs tear and wound ;  
Resistless proof that bodies dwell in sound.’—p. 41.

The comparison of the heavens to the wheel of a water-mill, among the endeavours to account for the diurnal motion of the heavenly bodies, must not be passed over.

‘ Now, whence the starry motions, Muse display ;  
Those motions, circling the cerulean way ;



And first—if move the Heaven's vast orb around,  
Strong floods of air, perchance, the surface bound,  
And press the poles; the yielding fabric hurl,  
And with a two-fold stream its concave whirl.  
The airs above, that o'er the zenith play,  
Down to the west the rolling skies convey,  
That bear the world's great planets on their way:  
While adverse currents, as beneath they flow,  
Upheave the concave as they press below;  
Just as the streamlet actuates the mill,  
And drives the eternally-revolving wheel.'—pp. 42, 43.

It is but fair, however, to give at the same time the poet's philosophical and elegant account of the phases of the moon,—though he mentions it as but one guess among many to account for the phenomenon.

' With radiance borrowed from the splendid sun  
The ever-varying moon her course may run,  
To us each night exhibit broader fires,  
As from his beam her spreading orb retires,  
Till, full-opposed, full-orbed, she gives his rays,  
And to the world a paler sun displays;  
In chastened splendour climbs the shining East,  
And views him setting in the lower West;  
Then backward gradually again she glides,  
And gradually her waning lustre hides,  
As through the opposing signs her circuits run,  
And measure her advances to the sun.'—p. 57.

Mr. Locke, we believe, hints something like a modest query, whether sweetness in any substance may not arise from the roundness and smoothness of the component particles. *Lucretius* is sure of the matter.

' Those things, 'tis obvious, which our palate soothe,  
Are formed of particles more round and smooth;  
While what we bitter and disgusting find,  
Are hooked in figure, and more closely twined.  
Hence, through the pores they rend their painful way,  
And on the sense their torturing powers display.  
Those things which wound us, in our taste or sight,  
And those which touch our organs with delight  
Differ in form: nor canst thou e'er suppose  
Those bodies which the grating sounds compose  
Of whetted saws, are made of parts as smooth,  
As round, as those the melting soul which soothe,  
When skilled musicians heavenly descant make,  
Sweep the soft lute, and all its powers awake.' Vol. i. B. ii.  
pp. 29—30.

There are one or two other points, less doubtful, in which the reader will be surprized with the coincidence of Locke and

Lucretius. Thus each of them proves the existence of vacuum by the motion of bodies :

‘ I desire any one,’ says Locke, ‘ so to divide a solid body, of any dimensions he pleases, as to make it possible for the solid parts to move up and down every way freely within the bounds of that superficies, if there be not left in it a void space, at least as big, &c.’

‘ Yes, there are voids (as nature’s actions prove)

Intangible ; or how could bodies move ?

Opposing power would every where prevail,

All things would all resist, and motion fail.’ Vol. i. B. i. p. 25.

Another of Locke’s arguments for a vacuum is, that there must be a void beyond the utmost bounds of body.

‘ If body be not supposed infinite, which I suppose no one will affirm, I would ask, whether, if God placed a man at the extremity of corporeal beings, he could not stretch his hand beyond his body ? If he could, then he would put his arm where there was before space without body : \*\* if he could not, &c.’ Who would expect to meet with this strange dilemma in metre ? Yet Lucretius has made use of the same fancy to prove the infinity of space.

‘ But this GREAT WHOLE if boundaries comprise,

Raise me some Mortal to yon utmost skies ;

Thence, forward, if a forceful dart he throw,

’Twill stop resisted, or ’twill further go.

Choose as you list, my argument will hold ;

No limits, thou must grant, the world infold :

Whether some obstacle oppose its might,

Or through the void it wing its rapid flight,

Still o’er this utmost limit something lies :

Substance that checks, or void through which it flies.

Then here, where’er thy bounds I firmly stand:—

What of thy dart becomes, I still demand.

Ope lie the world’s illimitable fields,

And boundless space an endless passage yields.’ Vol. i. B. i. p. 66.

We add one more sample of our poet’s philosophy. It is the explication of magnetic attraction.

‘ Ceaseless effluvia from the Magnet flow ;

Effluvia, whose superior powers expel

The air that lies between the stone and steel ;

A vacuum formed, the steely atoms fly

In a linked train, and all the void supply ;

While the whole ring to which the train is joined

The influence owns, and follows close behind.

Since nought consists of more entangled seed

Than that from which cold, stubborn, steel is bred,



No miracle (as we've observed before)  
 That when the loose, chalybeate atoms pour  
 Into the void, the seeds behind should spring  
 To the same goal, and draw the obedient ring;  
 Till near and nearer brought, it touch at last,  
 And the stone's secret bondage holds it fast.' vol.ii. b.vi. pp.74-5.

Our readers will have seen by this time that the poem of *Lucretius* was never formed to be popular, either in latin or english. The philosopher looks for sound science; the general reader for agreeable fictions; and the philosopher meets with unscientific fictions, and the general reader with dry philosophy. Considering this, we suppose, the present translator has forgotten the multitude in his publication, and accommodated his work to the tastes of the few who read every thing, and the purses of the few who fill their libraries with the handsomest works: we do not know how otherwise to account for the farrago of notes, and the superb style in which the book is got up.

Let us not, however, be understood as speaking disrespectfully of *Lucretius*, either as a philosopher or a poet. If, in his philosophy, he rather conceives a theory and accommodates it to existing phenomena, than collects phenomena and thence infers a theory; let it be remembered that he only does as all philosophers did before *Bacon* pointed out the method of induction, as the only safe one in all endeavours to account for the wonders of the material world. There will be found in the work of *Lucretius* an eager inquisitiveness after knowledge, a subtle ingenuity, a comprehensive selection of facts, and considerable sagacity in the application of them, in the way of analogy, to the purpose in hand. One is sometimes tempted to smile at the meanness of the facts called up to account for the most magnificent phenomena. Thus, the ocean never increases, though perpetually receiving the tributes of rains and rivers:—because, says the poet, the sun sucks up a portion, just as he dries the linen on an old washer-woman's line; and the winds brush away a portion, just as they dry the puddles in our streets. There is a still humbler circumstance made use of in the theory of dreams,—which we leave to nurses and chambermaids.

As a poet, the characteristic of *Lucretius* is energy of thought: there are passages of beauty and of tenderness; but vigour is the predominant quality. It is time that we enable our readers, by a few quotations, to form a judgment for themselves of the poetry of the original and of the translation.

The subject of the first passage that we shall bring forward is quite a common-place of poetry, but has seldom been more vigorously executed.

‘ ————— What pure delight,  
 From Wisdom's citadel to view, below,  
 Deluded mortals, as they wandering go  
 In quest of happiness! ah, blindly weak!  
 For fame, for vain nobility they seek;  
 Labour for heapy treasures, night and day,  
 And pant for power and magisterial sway.

‘ Oh, wretched mortals! souls devoid of light,  
 Lost in the shades of intellectual night!  
 This transient life they miserably spend,  
 Strangers to Nature, and to Nature's end:  
 Nor see all human wants in these combined;—  
 A healthful body, and a peaceful mind.

‘ But little our corporeal part requires,  
 To soothe our pains, and feed our just desires.  
 From simplest sources purest pleasure flows,  
 And Nature asks but pleasure and repose.  
 What though no sculptured boys of burnished gold  
 Around thy hall the flaming torches hold,  
 Gilding the midnight banquet with their rays,  
 While goblets sparkle, and while lustres blaze;  
 What though thy mansion with no silver shine,  
 Nor gold emblazon with its rich design;\*  
 No fretted arch, no painted dome, rebound  
 The rapturous voice, and harp's exulting sound;  
 Yet see the swains their gliding moments pass  
 In sweet indulgence on the tender grass,  
 Near some smooth limpid lapse of murmuring stream,  
 Whose bordering oaks exclude the noon-tide beam.  
 Chiefly when Spring leads on the smiling hours,  
 And strews the brightened meads with opening flowers,  
 In grateful shades, soft seats of peace and health,  
 Calmly they lie, nor dream of needless wealth.’ Vol. i. B. ii.  
 pp. 2—4.

To this we may subjoin the pleasures of a country life from another part of the poem.

‘ Thus Music's charms rejoiced the vocal plains,  
 And cheared the banquets of the labouring swains;  
 Their simple feast with rustic rapture crowned,  
 When, stretched at ease, they pressed the flowery ground;  
 With hearts at rest, indulged the leisure hour,  
 By some smooth stream; or, lulled in shady bower,  
 Contented lay, with peace and rosy health,  
 Nor tasted care, nor dreamed of needless wealth!  
 Chief when the Spring on gladdened nature smiles,  
 Pleasure the hours of rural ease beguiles :

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\* This couplet is very awkward. If we understand the construction, ‘mansion’ is, in the first line, exprest in the nominative, and in the second understood in the accusative.



When laughing vallies sport their flowery pride,  
 With jests and jeers the frolic moments glide :  
 The jocund gambol, and the rustic song,  
 And the loud laugh that stops the flippant tongue ;  
 The rosy wreaths each honoured head that crown,  
 Or from the shoulders hang in clusters down ;  
 The vigorous leap, the freak, the boisterous mirth,  
 The antic dance that shook their Mother Earth ;  
 Successive sports that still their joys prolong,  
 And still relieved by many a trolling song ;  
 By many a tale that age hath still in store,  
 And many a trick that ne'er was played before ;  
 And many a tune that many a joke succeeds,  
 When runs the bending lip along the whistling reeds ;  
 These are the sweets the rural swains enjoyed,  
 These the delights that many a night employed :  
 That bade the simple, easy, heart be blest,  
 And robbed the drowsy midnight of its rest.'

Vol. ii. b. v. pp. 113-14.

The following passage has a tender and pathetic sweetness, and is exceedingly well translated.

' When on the altar of the gilded fane,  
 To angry Gods, a tender heifer's slain ;  
 When life flows issuing in a purple flood,  
 When reeks the flamen with the smoking blood,  
 The hapless dam explores the fields around,  
 And with impatient hoofs imprints the ground,  
 Each lawn, each grove, surveys with anxious eyes,  
 And fills the woodlands with her piteous cries ;  
 Oft to her solitary stall returns,  
 Oft the sad absence of her offspring mourns :  
 No more the tender willows please, no more  
 Those streams delight her, which allured before :  
 The freshened herbs, impearled with silvery dews,  
 Their wonted beauty and their sweetness lose.  
 Though heifers fair in thousands round her feed,  
 And sport and frolic o'er the joyous mead,  
 These she regards not, but her own requires,  
 Whose absence all a mother's grief inspires.' Vol. i. B. ii. p. 26.

The conclusion of the second book is atheistical and unsound ; but with respect to poetical merit we have always placed it with the most shining passages in the work.

' Thus, too, the heavens (this world's surrounding wall,)  
 Must feel the assault of Time, decay and fall.  
 Nature with constant aid all things supplies,  
 But vain her efforts, and the creature dies.  
 Sufficing juice no more the veins receive,  
 Nor due recruit can failing nature give.  
 This Globe now waxeth old : enfeebled Earth  
 Scarcely to puny animals gives birth ;

Though once a huge athletic race she bore,  
 Gigantic creatures which she yields no more.  
 Can I suppose a golden chain let fall  
 All kinds of beings on this nether ball?  
 Did Ocean form them? did the waves, which beat  
 The rocky shores, these various things create?  
 Surely this earth, where sovereign Nature reigns,  
 First gave them being, as she now sustains.  
 Spontaneous once her shining fruitage rose,  
 And the rich vine whose juice exalting flows.  
 Each grateful produce of the pregnant soil,  
 Now yields reluctantly to human toil:  
 The cleaving spade, the shining ploughshare's length,  
 Our oxen's vigour, and our peasant's strength,  
 To till the sterile fields but scarce suffice,—  
 Things ask such labour, and so slowly rise.  
 His head the lusty ploughman, sighing, shakes,  
 And frequent rues the pains he vainly takes.  
 The present age comparing with the last,  
 He envies those who occupied the past:  
 Proclaims aloud that men of ancient days  
 Their hours could give to piety and praise:  
 Happy, though then their lands were more compressed  
 Than those by men of modern times possessed:  
 Nor dreams that things by dint of age revolve,  
 To ruin hasten, and by death dissolve.' Vol. i. B. ii. p. 80—2.

As a supplement to the above we may add the description of the first race of men from the fifth book.

'Huge the first race of men, their limbs well strung,  
 Hardy as hardy earth from which they sprung;  
 On strong and massy bones their structure rose,  
 Firm as the firmest oak that towering grows:  
 Nor heat nor cold they felt, nor weakness knew,  
 Nor from voluptuous feasts diseases drew;  
 Through long-revolving years on nature thrived,  
 And, wildly bold, in savage freedom lived.  
 No sturdy husbandmen the land prepare,  
 Plant the young stocks, or guide the shining share:  
 For future crops the seed no sower throws,  
 Nor dresser clips the wilds luxuriant boughs.  
 What earth spontaneous gave, and sun and showers,  
 Careless they took, and propt their nerved powers;  
 Their giant energies with acorns fed,  
 Wild summer-apples, indurate and red:  
 Such in our wintry orchard's sparing hang:  
 But larger theirs, and more abundant, sprang.  
 Earth in her primal strength these things bestowed,  
 With rich fecundity her bosom glowed;  
 O'er her broad surface various plenty reigned;  
 Her voluntary gifts man's hapless race sustained.



' Thus by her fruits the human race was nursed :  
And springs and rivers slaked their parching thirst ;  
Called them, as now the fall from pouring heights  
The thirst-afflicted savage tribes invites.  
For nightly roofs to hollow caves they hied,  
Or with their Gods in sylvan fanes reside :  
Whence a sweet spring in silvery drops distils,  
And rolls o'er polished stones its bubbling rills ;  
O'er polished stones and mossy greens they flow,  
Meandering through the fertile vales below.'—pp. 75, 76.

In the following instance, four lines of the original make eight in the English; yet we should not scruple to point out the passage as a specimen of very fine translation.

' Quod si immortalis nostra foret mens :  
Non jam se moriens dissolvi conquereretur ;  
Sed magis ire foras, vestemque relinquere, ut anguis,  
Gauderet, prælonga senex aut cornua cervas.

' Or say, the Soul eternal, would she grieve  
Her bonds to loosen, and her prison leave ?  
Would she not rather, with a just delight,  
Rush to her freedom and celestial flight !  
Joy, like the snake, her ancient slough to throw,  
Wake to fresh vigour, with new lustre glow ?  
Or like the stag, that casts his antlers' weight,  
Exulting bound—and hail the happier state? Vol. I. B.3. p. 44.

In the next quotation our readers will trace the origin of Gray's, ' For them no more the blazing hearth shall burn.'

' But ne'er again that happiness will come,  
That earthly paradise, a smiling home :  
No loving wife shall greet thy glad return,  
For the first kiss no joyful children burn ;  
To thy loved, fondling, arms contending dart,  
And touch with secret bliss thy bounding heart.' p. 68.

We cannot forbear giving our readers the following little picture from nature. The poet is speaking of ' grim Molossian mastiffs.'

' But view them when, with soft, caressing, tongue,  
Gently they lick their sprawling, playful, young ;  
Now feign to bite, now roll them o'er and o'er,  
Now, fondly gaping, threaten to devour ;  
But cautiously their harmless teeth employ,  
And in soft whinings tell their tender joy.'—Vol. ii. b. v. p. 85.

We shall close our quotations with the succession of the seasons à l'antique.

' Lo ! Spring advances with her kindling powers,  
And Venus beckons to the laughing hours,

Fly the winged Zephyrs forth, and all things move  
 The earth to beauty, and the soul to love :  
 Maternal Flora wakes her opening buds,  
 With sweetest odours fills the groves and woods,  
 With flowers of richest dyes prepares the way  
 For rosy Pleasure and the genial May.  
 Her fervid rays then scorching summer pours,  
 And dusty Ceres brings her gathered stores :  
 Fierce from the north arrives the Etesian blast,  
 And, roaring, tells the fleeting summer's past.  
 Then Autumn comes, and Bacchus reels along,  
 Flushed with the purple grape, and revelry, and song :  
 Now raging storms and boisterous winds awake,  
 The loud South-East and South their prisons break,  
 The sultry South full-charged with burning drought,  
 And heapy clouds with bursting thunder fraught.  
 Then chilling snows, with gelid frost, advance,  
 And shivering Winter ends the annual dance.'—pp. 59—61.

Our readers will now be able to appreciate the merits of Dr. Busby. They will probably not see any sufficient reason for imagining that he has been gifted by nature with great poetical powers; but he is well qualified as a translator of Lucretius: he is capable of moral energy, and has rendered the scientific parts of the poem with great neatness. His verse is vigorous, though sometimes a little awkward in its gait; and his style is manly and forcible, though occasionally not very well knit together. He admits triplets and alexandrines; though a person whose ear is much affected by rule would object that the latter are not always perfectly constructed. He is not very careful of his rhymes.

But of these trivial objections our most considerable is to his love of new words, some of them most unnecessarily coined. Surely the English language was rich enough without the addition of such words as *sensile*, *sensate*, *darkly*, (an adjective,) *lingual*, *saporous*, *nervid*, *calor*, *cumbent*, *concuss*. *Refect*, *tenuous*, *suscitate*, *are*, we think, old words: we had no wish to see them revived. *Finity* might as well have been *finitude*. *Fictious* was born with *Prior*, and might have died with him without any loss to the language. *Intégral* and *contráry* seem to us wrongly accented; and we cannot but wonder that a classical man, like Dr. Busby, should have made a *trisyllable* and *quadrisyllable* of *globule* and *pellicule*.

On the whole, we think this the best translation of Lucretius that has appeared: but, considering how uninviting the subject is, we think that the public would have been satisfied with the elegant version of Mr. Goode, or even the homely accuracy of Creech.



We have said nothing here on the subject of the fourth book, because we fully expressed our sentiments upon it in our review of Mr. Goode's translation.

Art. VI. *Considerations on the Causes and the Prevalence of Female Prostitution*; and on the most practicable and efficient means of abating and preventing that, and all other crimes, against the virtue and safety of the community. By William Hale. Svo. pp. 72. Price 2s. Williams and Son. 1812.

IF nothing that concerns even the minor interests of man, can be indifferent to the sincere philanthropist, it would certainly be difficult to mention the subject that has a higher claim on attention than that of the pamphlet before us. It regards the strongest obligations of religion, the bonds of civil society, the tenderest of human relations, and the most essential welfare of the individual. The illicit connection of the sexes is the gangrene of national safety, no less than of domestic happiness; and this, from both physical and moral causes. The influence of the former set of causes appears in the puny size, the feeble constitutions, the predispositions to disease, and the absence of mental energy, which, on the general scale, characterize the children of those fathers whose animal powers have been impaired by premature and criminal indulgences. To this may be added the quality of pernicious cunning, which is observed to take the place of better properties in the diminutive breeds of domesticated animals: and the laws of animal physiology apply to the human species. The moral effects are easily estimated from the connubial choice which such parents are likely to make, from the example which they generally exhibit, and from the almost total want of moral restraint and religious instruction, which is the probable lot of their unfortunate children.

All history shews that when sexual corruption has become widely spread, when female honour is held cheap, and when extensive prostitution has gained establishment, then political decay has begun, public spirit is hastening to extinction, and unless averted by a moral change, ruin is the consequence. Ancient Egypt and Babylon, republican Rome, the Italian states of the middle ages, and France, Italy, Spain, and Germany in our own days, have owed their subversion, in a great measure, to this undermining vice.

The best friends of their country have bewailed the alleged increase of this evil in the British metropolis: and we fear that the allegation of such increase is but too well supported by evidence. The Lock Hospital, the Magdalen, and the Female Penitentiary, have been established with the laudable design of counteracting and lessening this tremendous evil. The leading

feature of their plan is, to afford to those prostitutes who are desirous of escape from their guilty wretchedness, a refuge, the means of subsistence, the blessing of religious instruction, and ultimately, a restoration to virtue, and comparative happiness. But how little, alas, can be effected by these excellent institutions, towards the great object, a diminution of the enormous mischief! Every instance of an unhappy woman reclaimed, converted, and restored to herself and her friends, to purity and happiness, is a glorious good: it kindles pleasure in every benevolent heart, and it exalts the joy even of angels. But supposing, what the most sanguine hopes dare not expect, that in no instance these houses of mercy will be abused, that in every case success will be attained to the full measure of the excellent means employed; such success would only amount to the subtraction of about 1-500th part from the existing number of prostitutes in London! And even this may be disputed; since it is maintained by those who appear to have the means of accurate information, that the number is always kept full, for hardened depravity and infernal artifices are constantly on the alert, to supply the places of those whom repentance, disease, and death are removing from this field of criminality.

It appears, therefore, to be a pre-requisite to success in using the means of reformation, that active efforts should be made in the way of *prevention*. The causes of the evil should be investigated, and so far as they admit of removal or correction, no pains ought to be spared for the purpose. Some of those causes lie in bad education and the vices of private life: these can be resisted only by promoting the diffusion and influence of good principles in religion and morals. But another cause exists, in the too general neglect, or the partial and irregular execution, of the *Laws* which bear upon this offence. Whoredom is a crime of deep aggravation, in the sight of God and men. By the ancient Mosaic law, (which we should not forget was the law of God,) it was prohibited by very heavy penalties, and, in some cases, on pain of death. It is to be deplored that there is not, at this day, a more direct and easy mode of bringing common prostitutes to punishment, merely as prostitutes, without any circuitous or collateral circumstances to render the crime more readily cognizable. It is extremely probable, if not certain, that prostitution is a crime at Common Law; both from the manner of its being mentioned in 1 Hen. VII. cap. 4. and from the fact that anciently courts Leet had the power of finding and punishing for this offence. But prostitutes may be punished as "idle and disorderly persons," for breach of the peace; and the keepers of brothels are indictable, and on conviction to be punished with fine, imprisonment, or pillory, at the discretion of the Court. The city of London possesses



superior facilities for this important purpose, from its charter: the Wardmote Courts have a summary power to imprison harlots, and all vintners, ale-house keepers, &c. who permit such women to come into their houses, to eat, drink, abide, or be otherwise conversant there. Some late proceedings of the Court of Common Council authorise our hopes that efficient measures are likely to be pursued, for the abatement of this crying evil. Twenty thousand practised courtezans, skilled in the arts of alluring and infatuating,—murderers of virtue, character, health, honesty, and happiness,—more fell and dangerous destroyers than so many hyænas of the desert—are every night let loose upon the youth of London; with scarcely an effort to prevent their cruel activity, they prowl for prey, and it is to be feared with deplorable success; they “hunt for the precious life,” and many are their victims. What man of principle and just feeling is not appalled at the reflection! “A whore is a deep ditch, and a strange woman is a narrow pit; she also lieth in wait as for a prey, and increaseth the transgressors among men: her lips drop as a honeycomb, and her mouth is smoother than oil, yet her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, her steps take hold on hell.”—Prov. xxiii. 27, 28, v. 3—5.

The design of the valuable pamphlet which has occasioned these observations, is to shew that, if prostitution cannot be entirely extinguished, *it may be made* EXTREMELY DIFFICULT;—that IT IS PRACTICABLE, to a very considerable degree, to PREVENT prostitutes from infesting our streets;—and that, for the accomplishing of this object, the means are in our own hands. This author's plan, we have understood, is about to be carried into effect, as far as the authority of the corporation of the city of London extends; and it is in the power of the parochial officers in the suburbs, and in every town and parish of England, to adopt the same measures, with little trouble and at scarcely any expence. The experiment has been tried during several years, and with great success, in one of the largest and most thickly peopled parishes in the metropolis; that of Christ Church, Spital-fields.

It is a popular, and perhaps a favourite, opinion, that prostitutes are usually interesting young females, ‘more sinned against than sinning,’ seduced, betrayed, and deserted, and finally compelled, against their wishes and feelings, by cruel necessity to their dreadful trade, as the only means of subsistence. This opinion Mr. Hale strongly combats, in each of its parts; and we think that he has clearly shewn it to be an erroneous and *very pernicious* opinion. His means of information are, we believe, very extensive; and, he affirms that, but a small proportion of prostitutes derive their livelihood from the wages of iniquity.

Other objects, to which the remarks in Mr. H.'s pamphlet ap-

ply, are the violation of the Lord's Day, and the abuses prevalent in low public-houses. But we close our observations, to give place to some extracts in which our reflecting readers cannot but feel deeply interested.

' A numerous class of them (whatever may be their outward appearance,) is composed of women who were once in servitude. Many of them are married, whose husbands are in the army or navy; whilst thousands of them have broken the conjugal tie, and driven their partners from them by their infidelity. Another description, and which composes by far the greater part, consists of single women, who work at various trades during the day; such as the silk manufactory, the straw hat business, slop-making, and, in short, every species of employment usually appropriated to women working in their own habitations. Others of them are employed, during a part of the day, in selling fruit, and other articles. Some live entirely in brothels; and not a few of the female servants, left in the care of great houses during the summer absence of families, go out an hour or two in the evening for this vile purpose, and make up the melancholy list!

' The celebrated author of the "Treatise on the Police of the Metropolis," computes the number living in open and private prostitution, at fifty thousand! and calculates, that during the last forty years, from eighty to one hundred thousand, succeeding each other upon an average every thirteen years, have passed through a miserable life into eternity! From this distressing picture of female depravity, the number can easily be ascertained that are annually swept from off the stage by disease and premature death. But, notwithstanding this, *their places are immediately supplied*; and, which is by far the most afflicting consideration, *if there were room, their numbers would more than double their present amount!*

' There are many thousands of women who work in the day time at the various employments above enumerated, and who frequently prowl about in the evening, and offer themselves for prostitution! Sometimes they succeed in committing the crime, and gaining their object, its vile wages. In proportion to this success, they are negligent of their lawful employments. Often the work of one week is eked out to six or eight, as the disappointed employers of these women can testify. But frequently, owing to the market of iniquity being overstocked, they return without meeting with the desired opportunity. These are lamentable truths, well known to every magistrate of London. Women of this description have frequently been taken before them: it has been discovered that they worked at a trade, and when questioned as to the criminality of their conduct, in walking the streets, they have patched up a frivolous tale, by saying that they had been out of employment for a week, or that they owed a little rent, *and so went upon the town just to get that money.* These, and the like excuses, are frequently made. I repeat the dreadful fact; the streets are already over-stocked with them, so that half the abandoned prostitutes are compelled, sorely against their will, to work in the day for part of their maintenance. Bad as trade is at this time, I know there are thousands who now have plenty of work, and who are often, what



they call, "trying their chance:" they frequently attempt the horrid deed for a few nights, and then give over their wicked pursuit, because the public walks are glutted with prostitutes, who sometimes, like half-famished tigers, seize upon the new adventurers, to prevent them from sharing the scanty prey! pp. 12—15.

'Now let us suppose that from this period all the parishes within the metropolis were resolved to act upon this principle, or rather, *that every man of virtue and benevolence was determined to attend to his duty in this respect*: I would appeal to the public, and ask, "Is there not a sufficient number of men of real religion and great respectability, in every parish, that would be competent to give a right direction to all parochial concerns?" The blessings that would arise from this system, would far exceed all human calculations. No publican would be found repeatedly transgressing the laws, at the imminent hazard of *forfeiting his license*:—their houses *on every day of the week*, as well as on the Sabbath, would be orderly; nor would the lowest of them dare to encourage, or suffer, the youth of both sexes to resort to them for the purpose of tipling, or other illegal and corrupting practices. Not one brothel could possibly support itself against the holy zeal, and steady perseverance, of the virtuous inhabitants; and therefore could no longer allure young country girls, nor hold out an enticement to female servants by the offer of money and clothes. Not one prostitute would dare to repeat her nightly walks, and hunt for the precious life of an unwary youth:—this indecent "violence would no more be heard in our streets, nor this wasting and destruction within our borders." p. 61, 62.

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Art. VII. *Maternal Solitude for a Daughter's best Interests*. By Mrs. Taylor, of Ongar. pp. 160. Price 5s. Taylor and Hessey, and J. Conder, London, 1814.

THE purest and strongest of earthly affections is the female parent's love to her offspring. The Lioness yearns with tenderness over her young, and the She-Bear, when mortally wounded, licks her Cubs till she expires. The Bird, that child of liberty, whom ineffable instinct has confined for weeks on her nest, when her brood are disclosed, lives but for their sake, and fearlessly hazards herself at the approach of strangers that they may be preserved. Where sexual love is a selfish and solitary passion, parental love is restricted to the female: this among quadrupeds is principally the case; among birds, where nuptial leagues are formed, affection lasts only for a summer. Nature is an exemplary economist: bountiful as she appears of the ordinary pleasures of existence, her most precious sensibilities are in no instance lavishly conferred. The young of irrational animals are soon able to provide for themselves, and parental care ceases immediately afterwards:—*paternal* love among beasts is rarely

needful and as rarely found; with birds *maternal* love would generally be insufficient: during the period of incubation the dam must perish with hunger on her nest, or leave it at the peril of miscarriage to her eggs, if her partner did not occasionally supply her place, as well as solace her with his song, while she patiently sits to her task. Both are engaged in nourishing the little ones when hatched, till they are strong enough to wing the air and search the woods for themselves.\* It is only in parental sympathy that animals exercise *self-denial*; spontaneously foregoing their appetites and their freedom, and finding, in the indulgence of *this* tenderness alone, a sweet compensation for pain, abstinence and restraint.

Thus it is with "the beasts that perish."—Man is born for time, but he is created for eternity. The care of both the human Parents is long required to rear their few, and frail, and slowly-rising progeny: therefore connubial ties are ties for life with our race, which could not be supported by connections so precarious as the roving intercourse of brutes, or the vernal marriages of birds. A child demands as many years of training, before he reaches maturity of frame and intellect, as are allotted for the full longevity of half the tribes of the lower creation. It is almost peculiar to our exalted species, that parental love survives the time limited by nature for rearing its objects; while frequently in old age and affliction, a virtuous offspring become nurses and parents to their progenitors, reduced to second childhood. The stork indeed is said to nourish her decayed Parents, and bear them on her wings;—an affecting image of filial piety, which is a reproach to thousands of nominal christians who neglect,

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\* The faithfulness and guardianship of Jehovah himself towards his chosen people, are compared by Moses, in a most beautiful simile, to the vigilance and activity of the Parent-bird:—"As the Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so **THE LORD** alone did lead him."—Here every syllable speaks to the *eye*; the imagery is full of *life* and *motion*. Deut. xxxii. 11, 12.—Again; the Redeemer, in meekness and lowliness of heart, likens his compassion and long suffering towards a city doomed to destruction for its crimes, to the fond and self-exposing solicitude of the domestic fowl, when an enemy is near:—"How often would I have gathered thy children together, as a hen doth gather her brood under her wings; but ye would not!" Luke xiii. 34.—It is delightful, in all that is good and all that is lovely in creation, to trace resemblances and memorials of Him who is supremely good and altogether lovely.



and millions of barbarians who expose to famine or wild beasts, the authors of their being, when fallen into poverty and helplessness.

The sweetest sounds under heaven are the tones in which a mother soothes her restless infant; and the loveliest smiles are those which she wears when her infant smiles on her:—the kindest lessons are those which a mother teaches; her warnings are the language of sincere alarm; her caresses are the dearest rewards of well doing, and her chastisements are rather inflicted on herself than on her transgressing child, for they grieve her more and profit her nothing, while him they hurt but for a moment and benefit perhaps for life. We have said, that man is born for time, but created for Eternity. As his body requires long, unremitting, and delicate attention to raise it to its full strength and stature, so his mind needs progressive instruction from the first moment to the last of terrestrial existence, perfectly to prepare it for the inevitable immortality that awaits him;—which will either be an everlasting curse, the bitterness and burthen of which none but those who must suffer it can know,—or an everlasting blessing, which angels who never sinned cannot fully appreciate, and which the ransomed of the Lord alone can comprehend in the enjoyment of it. The affections of a pious mother, therefore, are not confined to infancy, to childhood, or even to adolescence; they are capable of infinite extension; pursuing the welfare of her offspring in maturity and in extreme old age; reaching to the end of time, and embracing eternity itself. She has one desire through life, one hope in death;—that in the hour of resurrection she may stand unshamed before the righteous Judge, and say, “*Behold me and the children whom thou hast given me.*” Hence, in proportion as her assiduities for the personal well-being of her family are diminished, while they grow up in years and gradually learn to care for themselves, her “*Maternal Solicitude*” for their “*best interests*” increases to higher intensity, as her prospects, on both sides of the grave, are alternately brightened with hope, or clouded with fear. Every motive of nature and habit, of feeling and reflection, conspires to make her more and more vigilant and faithful in fulfilling her eternal obligations to the beings whom she has brought into a world of sin and danger. Love to God, to her partner, and to herself, as well as love to her progeny, constrain her to do her duty. An earthly-minded mother *may* forget her sucking child, that “*she should not have compassion on the son of her womb,*” but a christian mother can no more forget her child than she can forget her God; or cease to have compassion on her son, than cease to have compassion on her own soul.

The little book before us is intituled "*Maternal Solicitude for a Daughter's best Interests*;" and every page of it breathes the most earnest and anxious concern for the spiritual peace and the eternal salvation of her to whom its precepts, its warnings, and its admonitions are addressed. A daughter stands in a peculiar relationship to a mother; a daughter *may be* what her mother *is*; and surely a pious mother's most fervent wish and constant prayer is this,—that her daughter *may become*, not only almost but, altogether such as she is, except her infirmities;—that the child, in whom she sees her own existence renewed and perpetuated, may profit by her experience without paying the price which it has cost her; and begin life with the same advantages as she lays it down.

Much of the value of this work consists in its being truly what it assumes to be; hence there is a fervour, a spirit, and a tenderness in its instructions that could never be affected: a mother's pulse beats in every line, and the warmth of a mother's heart gives vitality to the whole. It is divided into sections; to the head of each a text of scripture is affixed, which is paraphrased, illustrated, or applied to suit some interesting topic. We shall not formally analyze the volume; we chuse rather to give such extracts from it as may induce our readers to search its contents for themselves. As the theme of each discussion is suggested by some passage of sacred writ, so the riches of the style consist, in a great measure, in the felicitous adaptation of scripture language and imagery to the writer's own thoughts. Of this we shall offer two instances; the first very natural and affecting; the second elevated and striking. After having chosen for the motto of her first address the words,—"*And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days*;" the Mother speaks to her child as from her dying bed, and adds,

' Though these pages are immediately addressed to you, my dear child, as more suitable to your age and circumstances; yet I am not without hope, that others of my family, who will occasionally peruse them, may glean a few hints from this my labour of love: but while I imagine them thus surrounding me, I shall not "guide my hands wittingly," as Jacob did, setting one before the other, though the Sovereign Disposer may so deal by you, in the course of his providence; but for me, I say to you all, from my very heart, "*The God before whom your father Isaac*"

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\* "*Mrs. Taylor is the wife of the Reverend Isaac Taylor, of Ongar, in the County of Essex.*"



did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless you:" but though I cannot describe the possessions which may hereafter fall to your lot, or determine whether you shall ever have a foot of land to call your own, yet I have an humble confidence that your bread shall be given you, and your water shall be sure; and if, happily, you are partakers of divine grace, then the heavenly Canaan is yours, that exceeding good land, your title to which cannot be disannulled or taken away.' p. 8, 9.

Our second example is from the fifth Section, of which the motto is "Soul, take thine ease; thou hast goods laid up for many years."

"Soul take thine ease," is a feeling often indulged by the young, in the expectation of long life. But how vain the address, from a being who is compared to a morning "flower, which in the evening is cut down, and withereth!" Whose longest life is called but a span, a vision, a tale that is told! But if, my child, the fabric of your happiness is composed of such frail and perishable materials, as friends, or health, or length of days, or of any temporal enjoyments you may now possess, or yet hope to obtain; you may gaze, indeed, on the structure, and be ready to exclaim, as some did on a very different occasion, "What manner of stones, and what buildings, are here!" But you may also hear the voice of wisdom reply to such vain boastings, "Verily there is not one stone upon another, that shall not be thrown down." p. 44, 45.

Section IV. alludes to the reign of Jotham king of Judah, as recorded in 2 Kings, chap. 15. We shall make a very brief extract. 'Jotham lived forty one years in the world, sixteen of which he sat on the throne. No doubt he had, in common with the rest of mankind, a mixture of prosperity and adversity public and private; he had his friends and his enemies, his hopes and his fears; and *the speck of time he sojourned here, was, in his estimation, of more interest and importance than all the centuries that preceded it*, though each in succession distinguished by "Kings and mighty men, and heroes, which were of old, men of renown." p. 26. It was undoubtedly; and so is "the speck of time" that each man sojourns here "of more interest and importance" to *him*, than all the ages from the creation to his birth, added to all the ages from his death to the day of judgment. The glories of God, the beauties of nature, the gifts of Providence, the joys of life; health, strength, intellect; society, friends and kindred; all that exalts, ennobles, and endears existence, are *only* interesting and important to an immortal being *in so far as they refer to himself*. If the reader is started at the boldness of this assertion, let him look into the cell of the maniac, locked down

to the floor, in darkness, and solitude, and damp, and cold, raving away life in alternations of horror and insensibility;—what to *him* are all the pleasures of this world?—To a spirit in perdition what is all the bliss of Paradise?—How inestimably precious then is that “speck of Time,” on which each of us stands, from moment to moment, between two eternities! The next instant, lost or improved, may determine our condition for ever.

No. V. contains an exceedingly curious and subtle, yet highly poetical reverie, on the soul's connection with the body, not only in life, but *by sympathy* in death, through the changes of corruption, dissolution, and utter dispersion, till the re-union of both in the hour of resurrection.

“ Even from the tomb the voice of Nature cries;  
“ Even in our ashes live their wonted fires.”

Never was the mysterious import of these thrilling lines so sweetly and solemnly expounded, exemplified, realized before. The reader dies with the writer, and passes with her in imagination, through every stage of posthumous existence. *This* death, indeed, is only a trance, in which the dream of life is prolonged to the end of time: and who that loves to look abroad on ocean, earth and sky, does not *sometimes* descend in vision to the tomb, and think what kind of sleep that is, in which, forgetting and forgotten, he soon shall rest for ages! But we must not expatiate. There is so progressive a train of thoughts and feelings, each necessary in its place to prepare the mind and the heart for those that follow, in this contemplation, that the *whole* must be read to be fully enjoyed. We will, however, quote a portion, not perhaps the most pathetic, but certainly the most impressive, if duly understood. The Soliloquy at the close so awfully identifies the scene, that when the trumpet sounds we seem to awake from the dead, and almost expect to see the judgment seat.

‘ A few more revolving years, and all she knew, and all she loved, are swept away by the flood of time: other generations spring up, that know not us; and these, in turn, give place to their successors; till the lapse of time, since we lived, must not be counted by years, but by centuries. The effort of affection to immortalize my name, affords an additional proof of the perishing nature of all created things: the tender eulogium penned by conjugal or filial love has disappeared and sunk into the earth, to meet the dust, whose memory it was designed to record; and Time, by gradual strokes, has obliterated the name on the scarcely remaining stone. Even the venerable edifice that marked the place of our interment, has fallen into a heap of ruins! Generations have passed away since the sacred rites were performed within



its walls : and many who there united in sweet acts of devotion, and songs of praise, are now assembled with the Church triumphant, singing the song of Moses and the Lamb. Here and there a mouldering arch informs the curious traveller that this spot was once devoted to the worship of his God! And if he is wise, and if he is pious, he will reflect with joy, that though these temples, made with hands, perish and decay : yet He, for whose service they were erected, continues, and is "the same, yesterday, to-day, and for ever."

' But the Heavens themselves "wax old as a garment;" then how much more shall the most durable edifice yield to the unrelenting hand of Time! Thus shall these ruins be levelled to the ground; thus shall every vestige of them disappear, till the once frequented spot be no longer venerated! The flocks and herds may browse and trample here, when no relic remains of the precious dust that lies beneath! Or, perhaps, the rural hamlet, or busy town, or populous city, may rise on the site of this lonely building, and a skull, or a few unconnected bones, accidentally discovered in digging for a foundation, may produce a conjecture, that this might once have been a burying place! Ah, busy mortals! read your own fate in these, and pay them the respect due to kindred bones, by depositing them decently in the place whence they were torn. Yes, fellow mortals, you are welcome to build, and to plant, and to act your parts in this short and busy scene, though it be over our perishing clay. Much should I love to slumber unmolested, till the last trumpet shall sound: yet I would rather that the populous city should flourish over my head, vying with Babylon and Tyre in riches and grandeur, than that, for its iniquity, ruin and desolation should overspread my country. Let the sound of the millstone and the voice of the piper and harper, be heard, rather than that of the owl, and the bittern, and the cormorant! Silent and desolate must my dwelling be; but, O! let not *such* desolation, *such* silence, reign over my once beloved land! Profound will my sleep be, whether peace or tumult reign above.

' Ah! the dreary ages that roll away in slow succession, and no one knocks at the door of my prison! Surely "the Lord hath forsaken me, my God hath forgotten me!"—"Where is the promise of his coming?" For, since I fell asleep, all things continue as they were. But "the Lord is not slack concerning his promise, as some men count slackness."—"The vision is for an appointed time; it will surely come, it will not tarry."—Hark! I hear a sound! It is the voice of the archangel! "Arise, ye dead, and come to judgment" bursts on my astonished ear. Joyful summons for me, if I can welcome my celestial spirit, to reanimate my sleeping dust! and welcome to these eyes those precious bodies from whom I have been so long separated! May it be ours to say, "Here are we, and the children whom thou hast given us," *every one of them.*"

pp. 35—8.

From the sensations excited by reading this section we are eager to learn any thing that concerns the personal his-

tory of the Author and her family. The few hints of this kind scattered through the volume cannot fail to awaken very tender sympathy. Afflictions are sacred; we shall not presume to enquire what Mrs. Taylor's have been; but from the whole tenor of her writings we must believe, that she can say with the Psalmist, "it is good for me to have been afflicted."

' Again, say not, "Soul take thine ease, I have health laid up for many years," because you enjoy the blessing of health to day; for how know you what may take place to-morrow? It is now twenty years since your mother rose one morning in tolerable health; and, before night, was attacked by a malady, under which she has been suffering ever since; the melancholy effects of which you witness every day.' p. 44.

No. VIII. is a brief but excellent essay on "Truth," in which the Daughter is taught that nothing is more valuable, than to *know* the truth, to *tell* the truth, and to *act* the truth, since this is the end and happiness of living.

From No. IX. we learn, that the author is fifty-six years old; that her father died fifty years ago, and that her mother survived him thirty-six years. These are things of every day, of every hour, yea, of every moment, in this world of mortality; and nothing can be read with more absolute indifference than *such* records, by those who are not immediately concerned in them. Yet on the present occasion, thousands who are not allied by consanguinity or friendship with Mrs. Taylor, are interested in *these* memorials, since in the order of Providence, minds have sprung up under her eye, which now shine as lights into the minds of the rising generation, and may continue thus to shine upon distant posterity. Had the dispensations of infinite wisdom, in her small circle of kindred, been varied in one particular, those minds might perhaps, never have existed, or might not have been directed to usefulness in the same excellent way that we see them. Had her father been spared only a year longer, the whole course of her life might have been changed: from different circumstances different consequences must have ensued,—none probably, that would have contributed more to her own domestic comfort, or to the benefit of other families, whose mothers and their daughters shall call her and her daughters blessed.\*

No. XVI. has the following text: "And he spake of the trees, from the cedar that is in mount Lebanon, even unto the hyssop that springeth out of the wall." Much pleasing and ingenious

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\* Mrs. Taylor is the mother of *Ann* and *Jane*, the authors of *Original Poems for Children*, *Rhymes for the Nursery*, *Hymns for Infant Minds*, and *Short Hymns for Sunday Schools*.



improvement is drawn from these words. We give two specimens :

‘ Solomon, in his study of the vegetable kingdom, extended his inquiries “ from the cedar of Lebanon to the hyssop that springeth out of the wall :” let us, as far as we are able, do likewise. The cedar of Lebanon is famous in sacred story for its beauty, majesty, and usefulness ; but let us begin our meditations with a tree of more extensive fame, even the tree of knowledge of good and evil. The fruit of it poisoned our first parents ; and its noxious qualities, far from diminishing in virulence, have mingled with the vital stream, through all succeeding generations, and are now raging, my child, in your veins. From this fatal tree the weapon was formed, with which the first murderer slew a brother ! Nay, from this tree the very cross was hewn, on which was extended the Lord of glory. No day passes in which we do not experience its malignant effects, both in sin and in suffering ; no day passes in which we ought not to apply for a remedy.’ pp. 112-13.

‘ The lofty and majestic cedar was an appropriate subject for the contemplation of king Solomon, of whom it was no unfit emblem : yet he did not confine his researches to plants of such stately growth ; he condescended to notice also the “ hyssop, that groweth on the wall ;” thereby imitating a greater than Solomon, who, though “ the high and lofty One that inhabiteth eternity,” does not “ despise the day of small things,” and is no respecter of persons ; but who will “ reward every one according to his works, when the dead, both *small* and *great*,” shall stand before him in judgment.’ pp. 115-16.

No. XX. “ When I was a child I spake as a child,” &c. The meditation on this passage is more lively and entertaining than light-minded readers will find some of the others.

‘ I have seen you, my dear girl, sitting, surrounded by your little family, with an interest, which only a parent can feel ; and I was pleased to reflect, that, at present, you had one source of delight, at least, incapable of producing much pain or anxiety. You fancied yourself a parent, but you were without a parent’s cares ; you had no food to provide for your household ; neither were you anxious for their safety in your absence : where you left them, there you found them ; and as neither mischievous habits, nor untoward tempers vexed your spirit, so neither were you concerned for their future prospects : you thought not of your own beyond to-day, much less of those of your family.

‘ So far you had the advantage of your mother ; and still have : while you are laying these companions of your childhood aside, with all your hopes and expectations concerning them, her anxieties are kindled anew, and she looks to futurity with increasing interest. Your Lucillas and Matildas are thrown aside as useless lumber ; not so my \*\*\* ; she is rising into fresh life, and, indeed, is only beginning to live. Now I watch with an anxious eye, lest any untoward circumstance should arise to give a permanent bias to her character : now, while the young shoots spring up before me, I wait to see what direc-

tion they will take. Hitherto I have been able to prune and lead them at pleasure; but every day they may become less pliant; and every day my task may be more laborious. May the great Husband-man direct my unskilful hand, that I may prove a successful labourer in his vineyard !' p. 138, 9.

The following lines contain an important hint.

' Sweet is the simplicity of childhood, but it is generally succeeded by a period most troublesome to a parent: As ignorant of the world as ever, it is now that young people begin to measure their wisdom by their stature, and to feel indignant at that reproof which would nip their evil habits in the bud. They do not calculate on the costly lessons they have yet to learn; nor foresee how many of their words and actions, at the distance of a few years, they would gladly recal.' p. 143.

Who that has advanced towards the meridian of life, will not attest the bitter truth implied in these words? If a vain and self-willed youth could for one day be a man of *fifty*, and return to *eighteen* the next morning, with the remembrance of the feelings of age, he would probably be a very different being at *five and twenty*, from that which he will be without such an ante-past of *the life to come* in *this* world;—as to *the life to come* in the next, what the experience of one hour's misery or beatitude out of the body, might effect upon a human spirit, it would be fruitless to conjecture.

In the twenty-first number, which is the last, the substance of the whole series is beautifully summed up, and the texts at the head of each are so happily interwoven, that, however disjointed the sections may have seemed to the superficial reader, their order, connection, and harmony are strikingly manifest at the conclusion.

The title of this admirable manual is "*Maternal solicitude for a daughter's best interests*." The subjects of course are all serious and important, including few allusions to time and its evanescent concerns, except in connexion with eternity and its unchangeable issues. The strain of thought and the tone of expression, therefore, are solemn and pathetic. There are occasional touches of playful tenderness, which exquisitely relieve the plaintive sweetness of the warning voice, that speaks as from the grave, throughout these addresses; and we frankly acknowledge for ourselves, that we wished these gleams of innocent vivacity had more frequently shone out upon us as we traversed these interesting pages. The writer herself is aware that some persons may think a considerable portion of her volume *gloomy*; and she endeavours rather to justify her seriousness than to answer objections that may be urged against it. Opinions on this head will be so different, according to the feelings or the prejudices of readers, that we chuse rather to leave the point at issue than pre-



tend to decide it ; especially as none would bow to our judgment but those who had previously passed the same sentence in their own minds.

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Art. VIII. *The Pulpit* ; or, a Biographical and Literary account of eminent Popular Preachers ; interspersed with occasional Clerical Criticism. By Onesimus. Vol. II. 8vo. pp. xvi. 381. Price 10s. 6d. bds. London. Carr, 1812.

FOUR years and a half have now elapsed since the first volume of 'The Pulpit,' passed under our review\*. In that interval Mr. Onesimus seems to have grown wiser, and we are not without hopes that *we* have grown wiser too. Still we do not feel sufficiently wise to give a decided recommendation of this volume. We still retain our dislike of the principle which induces a man to describe a preacher with as much minuteness as he would an actor ; to consider the pulpit as a kind of stage, on which he exhibits himself, and the temple of God as a theatre, where the exhibition takes place. If the majority of our preachers were *Orator Henleys*, this might, perhaps, be allowable. But a man who enters upon the ministerial functions with true singleness of heart, with a real solicitude to promote the glory of God and the salvation of souls, will feel 'the burden of the Lord' sufficiently heavy, without ascending the pulpit, under the consciousness that a scrutinizing and indifferent spectator may be employed, during his sermon, in sketching his picture, devising a new mode of spelling to convey a correct idea of his pronunciation, or describing, in the aptest phrases, his idioms and his attitudes ; and all this for the especial purpose of presenting them to the public in an early magazine.

But Onesimus will complain, if we leave the matter thus. We, therefore remark, that in the present volume, his style of writing is not marked with so many ridiculous peculiarities as it was in the former volume. He writes better, though still not well ; he thinks more accurately, and he seems to entertain a higher regard for correct theological sentiments than he formerly did. This volume, like the former, is divided into two parts, of which the first is devoted to the Episcopalian, the second to Dissenting, Ministers. Some of our readers may perhaps like to know the names of the gentlemen who are exposed to this ordeal. We do some little violence to ourselves in gratifying their curiosity. Here, however, they are : *Churchmen*—Rev. Dr. Randolph (late Bishop of London), Dr. Isaac Milner, J. T. Barrett, Henry Budd, S. Burder, Thos. Clare, W. B. Cocker, C. E. De Coetlogon, W. L. Fancourt, Henry Foster, Thos. Fry, Wm. Goode, Wm. Gurney, John King, Rich. Lloyd, John Ousby, Dr. Povah,

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\* Vide Ecl. Rev. vol. v. p. 863.

Legh Richmond, Thos. Sheppard, John Sheppard, H. White, Watts Wilkinson, and Daniel Wilson; *Dissenters*—Rev. Dr. Adam Clarke, John Clayton, jun. Elias Carpenter, Geo. Clayton, J. S. C. F. Frey, John Leifchild, Sam. Lyndall, Thomas Raffles, W. M. Smith, John Stevens, Will. Thorp, Geo. Townsend, and Dr. R. Winter.

Having taken up this book in a more than usual good-humour for critics, we feel tempted to treat our most inquisitive readers with *one* of Onesimus's characters. We trust the subject of it will pardon us for this misdeed. We make our present choice, because the sketch is *one* of the shortest, and, at the same time, *one* of the most accurate in this second volume; it is freer, too, from Onesimus's prevailing blemishes. Had it been yet more laudatory, we should have quoted it with less hesitation.

'Happy is it for the world when the preachers of religion are known to be such from right motives. When they are not so bad will be the best. Indifference is most dangerous in this profession. When the heart is here cold, of what worth is the head? The choice of such men should be made their lot: and, what is more, their lot should be their choice. Sincere pleasure does it give me as authorised to state thus much of the present preacher. His lot was first his choice—his choice now forms his lot!

'John Sheppard, B.A. is from St. John's College, Oxford. Having for some time officiated as Curate of St. Clement Danes, upon which title he was in fact ordained, he shortly after became Morning Preacher and Tuesday Evening Lecturer at West-street Chapel, St. Giles's; and is now also Alternate Evening Lecturer at St. Margaret's Chapel, Broad-way, Westminster.\* Originally he was intended for the legal profession, but experiencing an entire change of sentiments, he was finally led, by this change, to embark in the sacred vocation of religion.

"Every man hath his proper gift of God," says St. Paul, "one after this manner, and another after that." The great diversity of human taste requires this diversity of gifts. Energy is necessary to stimulate some; some, tenderness is calculated to subdue. Mildness belongs to the present preacher. Heaven has granted to Mr. Sheppard this gift of christian teaching, and, since he "neglects not the gift that is in him," but, following the Apostle's direction to Timothy, continues diligently to "stir up this gift of God," there is therefore no room to doubt, that, as he is now profitable for it, he will hereafter make "full proof of the ministry." His qualifications and his attainments rank him comparatively high. High in worth, high in truth, high in zeal. Liberally construing a passage to be found in the preface to the Rev. Samuel Wesley's poem of the Life of Christ, I would say to him, in no mean strain of religious versification—

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\* He is now, we believe, minister of Dartmouth-row Chapel, Blackheath.—REV.



Taught to contemn the miser's useless store,  
And honours which a cheated world adore,  
Pure be thy breast from envy as from hate;  
And thus, thus long, upon the altar wait,  
Till, from thy dear-lov'd Temple, thou remove  
To join the happier, blissful choir above!

‘ Considering the cast of his character, together with the nature of his acquirements, it follows, that the countenance of this preacher will be expected to be, as it is, open, attractive, and intelligent. Though not tall, his action is always free, and sometimes striking; and though in his voice, which seems not strong, there may occasionally be discovered something like a lisp, yet he judiciously manages this defect by speaking with calmness and at ease.

‘ Unmixed approbation is due to this clergyman's deportment. Whether observation fix on the solemnity with which he enters the pulpit, his private praying there, his posture whilst the singing lasts, his excellence in the intercessional repetition of the Saviour's bequeathed “form of sound words,” his ultimately pronouncing the ministerial benediction, and the decent caution with which he refrains, when done, from the still common practice of hurrying out of the pulpit, the Rev. John Sheppard holds out, from first to last, an example which might be beneficially followed by some of his clerical brethren. His conduct here reproves them.

‘ Classical yet unambitious, his style is at once polished and intelligible. Scripture having well admonished him to “condescend to those of low estate” in this world,—one of the hardest lessons of the cross!—he strives to adapt the strain of his discourses to the uninstructed and simple hearer. Yet in this great effort there seems no art. Religion has thus enabled him to accomplish that which his disposition of mind naturally would have attempted.

‘ His exordiums are appropriate and informing; his divisions are natural and judicious; his illustrations are familiarly apt. His figures are few but they always strike. Thoroughly scriptural, he is uniformly interesting, persuasive, and impressive, and is frequently animating.’ pp. 118—121.

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Art. IX. *A Sermon* occasioned by the death of the Rev. Samuel Palmer, of Hackney: who departed this life Nov. 28th, 1813, in the 73rd year of his age: Preached at the Meeting-house, St. Thomas's-Square, Dec. 12th. By Thomas N. Toller, of Kettering. Together with the Oration delivered at the Interment, by H. F. Burder, M. A. 8vo. pp. 40. Price 2s. Conder. 1814.

[T would have been wrong that a life of laborious usefulness protracted to a vigorous old age, as was that of the late Samuel Palmer, of Hackney, should have terminated without some public and honourable memorial. Few Ministers of the Gospel, in any connexion, have maintained for so long a period a more unblemished reputation for integrity, consistency and

unwearied diligence. In the station which he occupied for more than half a century, as the successor of Barker, of Henry, and of Bates, he endeared himself as a faithful pastor, a respected tutor, and a steady impartial friend. There was a simplicity, and a downrightness in his manners, which peculiarly characterized his mind, and his writings are distinguished by their straight-forward usefulness equally consonant with his character. The close of his life was exactly such as a mind like his was likely with submission to desire. He was in his pulpit one sabbath; early on the morning of the succeeding one, he peaceably drew his last breath. A request was found among his papers, dated a few months previous to his decease, in conformity to which the funeral sermon was preached by his most intimate friend, the Rev. N. Toller, of Kettering; and the oration delivered at his interment by Mr. Burder, his colleague and successor in the pastoral office. Mr. Toller's sermon is sensible, plain, and impressive, founded on 2 Tim. i. 10. We should be glad to insert, if our limits would allow us, the whole of the animated passage in which he urges the importance which the doctrine of immortality attaches to the ministerial office. It is an eloquent appeal to the feelings and the conscience. As a specimen of Mr. Toller's striking manner, we give the following short extract.

'It is the doctrine of immortality which gives the character of minister all its significancy, and all its weight. Suppose this house had been three times its present size, and had been filled, for half the century past, with a constant crowd of hearers;—suppose the fame of the venerable man, now gone, had been shouted to the skies, and he had been held up as the pride and prince of preachers; but after all, this had been *all*:—suppose selfish motives had been supreme, under the disguise of love to souls; a mere notional religion had been propagated; people had been only amused and amazed, and made to wonder and admire; but no minds really instructed, no hearts humbled, no sinners turned from the error of their ways, no christian graces implanted, no christian duties promoted:—in this case, all these fifty years (as we have seen) must end, and what is the consequence? What would all this parade and popularity have proved to him?—only the bursting of a glittering bubble;—the retreat of an actor from the stage, amidst the clappings of the theatre which he was to hear no more. There is one passage of scripture, which, when realized, is worth all the cases of this kind which could occur, put together, viz. when a dying minister can look round on a weeping, affectionate flock, and say, "Ye are our epistles, written upon your hearts, seen and read of all men; ye are manifestly declared to be the epistles of Christ ministered by us: written not with ink, but the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart; and such trust have we through Christ, God-ward, in respect to you." I say the



genuine application of such a passage as this to a dying minister, would be worth infinitely more than all the applause and popularity in the world. But further, under this head, the reference which the sacred office bears to futurity, gives a special interest to the decease of a minister, among the whole body of a people with whom he has been connected. I do not think that there is any species of respect more genuine and substantial, or permanent, than that which truly serious and improving hearers retain for their departed pastors; though dead, they yet speak to them, their graves become their pulpits; their prayers, their counsels, their sermons, their visits, continue to be useful, long after they are personally silent in the dust, and that by means of pensive reflection, and a kind of mental resurrection of former sabbaths, former discourses, former conversations. But what is it that gives this edge and active energy hereto, while the instrument is mouldering in the dust? Unquestionably its reference to the immortality revealed in the gospel. Though the prophet be gone, the mantle remains; though the tongue be mute, the discourse which proceeded from it lives. The relation of the office to immortality, gives a kind of immortality to the memorial of the man. While the "name of the wicked shall rot," and the exploits of the slaughterer and the tyrant shall be written in the dust, the Christian minister, shall survive himself, and shall be venerated and loved; his maxims shall be recollected and his precepts practised, till perhaps the very inscription on his tomb shall be illegible.' pp. 14—16.

The sermon concludes with a brief delineation of Mr. Palmer's life and character. Mr. Burder's Oration is neatly elegant. It contains a full and explicit statement of the views of Christian doctrine which were held by his venerated friend, and which were decidedly in unison with what are commonly called Evangelical.

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Art. X. *Appendix to the Doctrine of Life Annuities and Assurances*, containing a Paper read before the Royal Society on a new Method of calculating the value of Life Annuities. By Francis Baily. 8vo. pp. 68. Price 2s. London, Richardson, 1813.

**MR. BAILY's** valuable treatise on Life Assurance, &c. was reviewed in our sixth volume. The pamphlet now on our table forms an important addition to that treatise. The new method of calculating the value of life annuities, here explained, was invented by Mr. George Barrett, of Petworth, in Sussex, and is extremely ingenious and useful. We cannot, in the space to which our account of this pamphlet must necessarily be confined, enter into a detailed description of this gentleman's method: but we are persuaded that it highly deserves the attention of all whose profession or whose inclination leads them to this class of enquiries; and we therefore give Mr. Baily's appendix our most cordial recommendation.

It appears from Mr. Baily's preface, that Mr. Barrett has, by means of close application, for *twenty-five* years, calculated and formed the most numerous, correct, and comprehensive set of "Life Annuity tables, that ever were, or probably ever *will* be published." Such tables, it is well known by all who are conversant in this branch of science, are greatly wanted, the Northampton tables which have been most generally assumed as the basis of farther computation, being extremely defective, having been founded on too concentrated a scale of observation to give the medium rate of human mortality. Mr. Barrett's tables, which are full and complete as to nearly all the cases which can occur, not exceeding *three* lives, would be comprised in two large quarto volumes, containing about 1400 closely printed pages. Such a work, it is obvious, could not be published without considerable expence; it was, therefore, most natural to attempt the publication by subscription. Mr. Baily, who appears to be a gentleman of considerable public spirit, as well as of skill and judgment in this class of investigations, has exerted himself very actively to effect the printing, &c. of this useful undertaking: but hitherto his attempts have been quite unsuccessful. He applied to all the Life Assurance Companies now established, in number *fifteen*, concluding naturally that they would all contribute liberally towards a work so essential to their interest and safety. The application produced *two* subscriptions, *two* positive refusals, and was totally disregarded by all the rest! Mr. Baily next laid the interesting account of Mr. Barrett's labours, contained in this pamphlet, before the Royal Society, hoping that that learned body (whose committee are required to select from its papers what is most *curious* and most *useful*) would publish it, and thus lead, in some measure, to the accomplishment of his design. But here again he was defeated. The paper was rejected, although Mr. Morgan, the celebrated actuary to the Equitable Assurance Company was one of the Council of the Royal Society at the time of the rejection!

For our own parts, we regret excessively that it should be probable the result of so much labour and ingenuity, as Mr. Barrett has devoted to this important subject, will be lost for want of due encouragement. If we were members of the House of Peers, instead of the cortes of Eclectic Reviewers, and still retained our aversion to horse races and gaming tables, we would cheerfully subscribe each his £100 to this valuable undertaking. But poor as Reviewers are proverbially said to be, (and unfortunately for us, we dare not call the proverb in question), we can only aid Mr. Baily's design by this brief notice, and by saying that on this subject we adopt all his feelings and wishes in kind, though not perhaps in *degree*.



With respect to the conduct of the Royal Society, or we should rather say, of the Council, in rejecting this paper, we know very well what to *think*, though we scarcely know what to *say*; because we apprehend they hold themselves above all responsibility, and almost above all censure. Many persons look up to their proceedings with as much reverence as they do to those of a cabinet council: but why is all this? They tell us annually, they are not answerable for what they publish; yet this is surely very idle. For they are but mortals, deputed for a specific purpose; and if they possess and exercise the power of rejecting and of adopting, of suppressing and of publishing, they must of necessity be answerable for it; that is, their characters, as men of science, judgment, and impartiality, will be correspondently affected by the result. If our feeble voice could reach their ears, we would remind them again and again of this; and then we should no more hear of such rejections as Mr. Baily now complains of; nor of such *adoptions* as almost every man of science in England complained of, a year ago, when Don Rodriguez, a foreigner, was suffered to run down Colonel Mudge, an Englishman, in the London Philosophical Transactions.

One word more respecting the strictures of Mr. Baily. When we reviewed his "*Doctrine of Life Assurance*,"\* we thought him rather too obstreperous in his censures of Mr. Morgan. We are free to confess that in that respect our mind has undergone some change; and we will state the reason. Mr. M. does not seem to be one whom mild censures, if indeed any, will touch. Mr. Baily, in that work, pointed out *many* of Mr. Morgan's errors; although they might be pointed out too exultingly, still they were *errors*, and ought to have been corrected. Instead of this, Mr. Morgan has published a new edition of Dr. Price's Treatise, in the appendix to which this censurable matter is to be found; and there, says Mr. Baily, "*all these absurd and inaccurate formulæ are still retained—a disgrace to the editor, and an insult, as well as an injury to the public at large.*"

We present the following as a specimen of the inaccuracy in which Mr. Morgan persists:

' Let the reader attempt to solve the *eleventh problem* given by Mr. Morgan (vol. i. p. 392, case 2d) by assuming the ages of A. B. and C, to be respectively 50, 40, and 30 years (the rate of interest 4 per cent. and according to the Northampton observations) and he will find that the value of an assurance of 100*l.* payable on the contingency therein mentioned, will come out equal to the sum of *six hundred and twelve pounds!* and there is this further remarkable absurdity attending the

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\* Eclectic Review, vol. vi. p. 508.

formulæ, that the *smaller* the sum to be received, the *greater* is the value of the assurance; and *vice versâ*. Thus the assurance of 1*l.* payable on that contingency is *six hundred and ninety-five pounds*; whereas, the assurance of 800*l.* is only *twenty-nine pounds*; and the assurance of 900*l.* and all higher sums comes out a *negative quantity*!!”

If the formulæ published by Mr. Morgan, whose reputation has stood higher, and whose experience is doubtless greater, than that of any other persons concerned in the business of Life-assurances produce such ridiculous results; it is quite time that some such work as Mr. Barrett's should appear, in aid of Mr. Baily's former production, and effect an essential reformation.

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Art XI. *Memoirs of the Life and Ministry of the late Reverend Thomas Spencer, of Liverpool*: with a Poem, occasioned by his death; and an Appendix, containing a selection from his papers. By Thomas Raffles. Second edition, corrected and improved. 12mo. pp. 302. and xxxiii. price 6s. 6d. Reston and Taylor, Liverpool, 1813.

**WE** notice with great satisfaction the republication of these memoirs, in a size more adapted for general circulation. The work is much improved in point of diction, and has received, besides various judicious corrections, some very interesting additions. These consist chiefly of letters, and of a poem on the death of Mr. Spencer, by James Montgomery, unnecessarily designated as ‘the admired author of “the Wanderer of Switzerland,” &c. &c.’ Of this poem it is enough to say that we consider it one of the happiest efforts of Mr. Montgomery's lyrical powers: we will not do him the injustice of giving any detached stanzas, as no small part of their beauty consists in the chain of elevated thought, which binds the whole together, and which constitutes the true lyric unity. The work is calculated eminently to serve students for the Christian ministry, not only by affording them a splendid example of early piety and usefulness, connected with many lessons that may profit them, but by awakening in their favour a more particular interest in the minds of religious people. It deserves to be added to the collection of every young minister as a companion to the *Lives of Henry, Doddridge, and Pearce*.



Art. XII. *Narrative of the most remarkable Events which occurred in and near Leipsig*, immediately before, during, and subsequent to the sanguinary Series of Engagements between the Allied Armies and the French from the 14th to the 19th of October, 1813. Illustrated with Military Maps exhibiting the Movements of the respective Armies. Compiled and Translated from the German. By Frederic Shoberl. Fifth Edition. 8vo. pp. 120. Price 5s. R. Ackerman. 1814.

WE are not surprized at the eager reception which this pamphlet has already obtained. It supplies authentic and circumstantial information respecting a conflict to which, for its tremendous nature and momentous consequences, history, perhaps, can furnish no parallel. The details which compose the narrative, are collected from documents which were written by eye witnesses of the events they describe: and they are now published for the laudable purpose of 'awakening' the sympathies and calling forth the humanity of the British nation' in behalf of the unfortunate inhabitants of Leipsig and its vicinity. That the publication will materially contribute to this benevolent object there can be little doubt: and we think it will also tend to allay that dreadful thirst of blood, to put down those incitations to cruelty and revenge, by which some of our public journals are day after day disgraced. The miseries of war, alas! fall with their bitterest severity on those who have no participation and no interest in the schemes of guilty ambition: the imperial spoiler may be the ostensible object, while the helpless and unoffending population are the victims.

It will not be expected that we should take more than a cursory notice of a pamphlet which most of our readers no doubt will be anxious to procure for themselves. The greater portion of it is occupied with the narrative of the battles ending in the storm of Leipsig; after which come some "concluding remarks," in which the signal humiliation of Napoleon is traced to his blind and obstinate confidence—scorning the very idea of defeat, and neglecting all precautions to facilitate his escape if vanquished. In a "Supplement" which is of a much lighter complexion than the narrative, we find a good many characteristic anecdotes of the "great captain" and his army. The publication is very appropriately closed by a "Memorial addressed by the city of Leipsig to the independent and benevolent British Nation," in behalf of the inhabitants of the adjacent villages and hamlets. Of the exactions of the soldiers, particularly the French, and the sufferings of the peasantry, the following extracts may convey some idea.

'It is not enough for them to satisfy the calls of appetite; every article is an object of their rapacity: nothing whatever is

left to the plundered victim. What they cannot cram into their knapsacks and cartouch-boxes is dashed in pieces and destroyed. The most fortunate of the inhabitants were those who in good time removed their stores and cattle to a place of safety, and left their houses to their fate. He who neglected this precaution, under the idea that the presence of the owner would be sufficient to restrain those locusts, of course lost his all. No sooner had he satisfied one party than another arrived to renew the demand; and thus they proceeded so long as a morsel or a drop was left in the house. When such a person had nothing more to give, he was treated with the utmost brutality, till at length, stripped of all, he was reluctantly compelled to abandon his home. If you should chance to find a horse or a cow, here and there, in the country round our city, imagine not that the animal was spared by French generosity:—no such thing! the owner must assuredly have concealed it in some hiding place, where it escaped the prying eyes of the French soldiers. Nothing—absolutely nothing—was spared; the meanest bedstead of the meanest beggar was broken up, as well as the most costly furniture from the apartments of the opulent. After they had slept upon the beds in the bivouacs, as they could not carry them away, they ripped them open, consigned the feathers to the winds, and sold the bed-clothes and ticking for a mere trifle.' p. 7, 8.

'No sooner had the first columns arrived at their bivouacs in the neighbouring villages, than a thousand messengers came to announce the intelligence in a way that sufficiently proved what unwelcome visitors they were. Weeping mothers with beds packed up in baskets, leading two or three stark naked children by the hand, and with perhaps another infant at their back; fathers seeking their wives and families; children, who had lost their parents in the crowd; trucks with sick persons forcing their way among the thousands of horses! cries of misery and despair in every quarter:—such were the heralds that most feelingly proclaimed the presence of the warriors who have been celebrated in so many regions, and whose imposing appearance has been so often admired. All these unfortunates crowded into the filthy corner formed by the old hospital and the wall at the Kohlgarten gate. There cries and lamentations were intermingled with the moans and groans of the wounded who were going to the hospitals, and who earnestly solicited bread and relief. A number of French soldiers, probably such as had loitered in the rear, searched every basket and every pocket for provisions. They turned without ceremony the sleeping infants out of the baskets, and cared not how the enraged mothers lacerated their faces in return. The scenes of horror changed so quickly, that you could not dwell more than half a minute upon any of them. The tenderest heart became torpid and insensible. One tale of woe followed on the heels of another.—“Such a person too has been plundered!—Such an one's house has been set on fire!—This man is cut in pieces; that has been transfixed with the bayonet!—Those poor creatures are seeking



their children!"—These were the tidings brought by every new fugitive.' pp. 17, 18.

But the soldiers had their sufferings too. In the following passage we are introduced to the grand agent in this scene of carnage and desolation.

'Several couriers had been sent forward to announce the speedy arrival of the king of Saxony and Napoleon. The hero of the age, as he has been styled, actually came about noon, not, as we anticipated, by the Dresden road, but by that from Berlin. He passed hastily through the city, and out at the farthest Grimma gate, attended by some battalions and squadrons of his guards. A camp-chair and a table were brought in all haste, and a great watch-fire kindled in the open field, not far from the gallows. The guards bivouacked on the right and left. The emperor took possession of the head-quarters prepared for him, which were any thing but magnificent, being surrounded only by the relics of the stalks and leaves of the cabbages consumed by his soldiers, and other matters still more offensive. The table was instantly covered with maps, over which the emperor pored most attentively for a considerable time. Of what was passing around him he seemed not to take the smallest notice. The spectators, of whom I was one, crowded pretty close about him. On occasion of his visit to the city, a few months before, the French had discovered that the people of Leipsig were not so malicious as they had been represented, but tolerably good-natured creatures. They were therefore allowed to approach unobstructed within twenty paces. A long train of carriages from the Wurzen road, the cracking of the whips of the postillions, together with a great number of horse-soldiers and tall grenadiers, announced the arrival of another distinguished personage, and called the attention of the bye-standers that way. It was the king of Saxony, with his guards and retinue. He alighted, and a kind salutation ensued between him and his august ally. The king soon afterwards mounted a horse, and thus proceeded into the city. Napoleon meanwhile remained where he was.' pp. 14, 15.

The engagements are described in a very vivid manner. Sometimes the eye ranges over the intermediate lines of troops; at others the course of the battle is conjectured only from the approaching or receding sound of the cannonade. The field of battle is thus depicted.

'The smoking ruins of whole villages and towns, or extensive tracts laid waste by inundations, exhibit a melancholy spectacle; but a field of battle is assuredly the most shocking sight that eye can ever behold. Here all kinds of horrors are united; here death reaps his richest harvest, and revels amid a thousand different forms of human suffering. The whole area has of itself a peculiar and repulsive physiognomy, resulting from such a variety of heterogeneous objects as are no where else found together. The relics of torches, the littered and trampled straw, the bones and flesh of slaughtered ani-

mals, fragments of plates, a thousand articles of leather, tattered cartouch-boxes, old rags, clothes thrown away, all kinds of harness, broken muskets, shattered waggons and carts, weapons of all sorts, thousands of dead and dying, horribly mangled bodies of men and horses,—and all these intermingled!—I shudder whenever I recall to memory this scene, which, for the world, I would not again behold. Such, however, was the spectacle that presented itself in all directions; so that a person, who had before seen the beautiful environs of Leipsig, would not have known them again in their present state.' p. 51.

We will only add the following extract from the "Memorial."

'All the countries of our continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance—whither are they to look for relief? Whither but to the sea-girt Albion, whose wooden walls defy every hostile attack,—who has, uninjured, maintained the glorious conflict with France, both by water and by land? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering Humanity—whose soil has been trodden by no hostile foot—who know not the feelings of the wretch that beholds a foreign master revelling in his habitation,—of you the city of Leipsig implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October. We therefore entreat our patrons and friends in England to open a subscription in their behalf. The boon of Charity shall be punctually acknowledged in the public papers, and conscientiously distributed, agreeably to the object for which it was designed, by a committee appointed for the purpose. Those who partake of it will bless their benefactors, and their grateful prayers for them will ascend to Heaven.' pp. 103, 104.

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Art. XIII. *The Pleasures of Religion*, in Letters from Joseph Felton to his son Charles, 8vo. pp. 72. Price 2s. London. Williams, Conder, 1814.

IT is perhaps quite as difficult to write for the illiterate as for the cultivated ear: many who shine in drawing-room representation, produce but an awkward effect when they assume the dialect of the cottage. No one can do both, with more grace than Miss Edgeworth, and, in the latter, not even Miss Edgeworth exceeds Mrs. More. Her cheap Repository Tracts are exquisitely true to the kind of nature which they profess to delineate, and present a model of appropriate excellence, which might almost deter others from a similar attempt. But that desire of usefulness which is the growth of christian principle, does not inquire, can I outvie my competitors? but, can I throw, if it be but a mite,



into the treasury?—if I can I will.—The poor man's library is at present but scantily supplied, and the composition of religious and moral tracts is a labour of love, which seems to call, with peculiar emphasis, upon the leisure and the benevolence of intelligent christians; of such as the author of the little volume before us appears to be. Much has already been done, but subjects are by no means exhausted. There are many hints conducive to individual or domestic improvement, which well written tracts might seasonably convey, and which, to a certain degree, might disencumber the dwellings of the poor both of vice and misery, even if that well of water which alone can effectually purify the abodes of moral wretchedness, were not to spring up in them. But we have fancied that it is not piety, merely, that qualifies for such an employment; and have wished, occasionally, that the best intentions, sentiments the most evangelical,—a glowing devotion, and lively concern for the spiritual interests of the poor,—had been seconded in their exertions, by some little knowledge of human nature, and ability to sketch it with truth and vivacity. Tracts written with these advantages would not only stand a chance of being *read through*, but would be understood by the humblest reader; who is never at a loss when addressed in his own language, and to whom, in general, it is not the idea, but the words that envelope it, which are unintelligible. We have seen an address to a child, commencing with a sentence, which would have suited a treatise on ethical philosophy.

The little volume before us (certainly one of the cheapest we have lately seen, considering the style in which it is presented) was originally intended to occupy this humble but useful station, “but the materials were too copious to be compressed within the stipulated limits, or rather, the writer became diffuse as the character she attempted to delineate passed before the mirror of imagination.” It is now, therefore given to the public in a small, neat, volume. Joseph Felton, the hero of the tale, is “a pious gardener;” and if, now and then, we perceive indications of a taste better cultivated than usually falls to the lot of such a personage, though admitted to my lady's special favour,—appointed head gardener, and superintendant of the botanical conservatory,—yet, the style throughout is well adapted to the class for which it is designed. It will seldom, if ever, be unintelligible to the lowest; the story, though simple, is sufficient to interest; and the piety, though unequivocal and pervading, is not so profusely scattered as to offend them at the first approach. We think too, that the simple tale

will be read with interest and pleasure, even in those intelligent circles in which the fair author is reported to move, and which she appears equally fitted to improve and ornament. The design of the story is to illustrate the pleasures of religion in the life of a simple hearted christian; and the narrative is given by himself, in a course of letters to his son. The sentiments are truly evangelical, and the spirit catholic: we could almost venture to assert that it will please, equally, churchmen and dissenters; but perhaps it would be safer to predict, that *they* will be pleased with it, who are christians, without being either; who think it becoming a brotherly feeling, to prove *most* but not *all* things; holding fast much that is good, but, for charity's sake, being indifferent to the rest. The style and sentiments of the author are as fairly exhibited in the subsequent quotations as in any we could select. The first is occasioned by the death of a worthy coachman, under whom Joseph Felton served as stable boy, in the early period of his history.

‘Jollity may fitly be compared to the crackling of thorns under a pot, it makes a great blaze and soon flies off, leaving a few ashes to be scattered away with the wind, probably the wind of adversity: but a Christian’s joy comes from a vital principle; and though it may be but like the light of a glow-worm, yet the glow-worm has life in itself, and shines brightest in the darkest night. But it was not so much the burial of my master which I remember, as its important consequence. My sobs and tears at his grave caught the attention of our pious clergyman, and with the sweetest look I had ever seen directed towards me, he touched my unworthy hand, and drew me aside into the vestry, where seeming to know me he told me it was only the dust of my good friend we had committed to the grave. ‘His Soul,’ (said he) ‘is in eternal glory.’ He then said much was expected from me, who had seen a Christian both live and die. He then and there put into my hand a new Bible, and laboured to make me sensible of its value, making me often repeat after him, ‘Wherewithal shall a young man cleanse his way? even by ruling himself according to thy word.’—Which he bid me remember as a constant inducement to me to read that sacred book.’ pp. 9, 10.

A consistent, conscientious discharge of humbler duties, promoted him, at length, to the honourable office of head gardener; and, at this time,

‘Her ladyship proposed (said he) to honour me with the care of a building, wherein she greatly delighted; it contained a music room and what was called the dressed dairy, besides an aviary for curious birds, under the same roof. Somewhat hidden behind the stone entrance, was the dwelling prepared for me, wherein I put the best furniture I could afford to purchase. It



was embosomed amongst stately trees, a limpid stream passed the door, a lovely landscape was spread in the front, and the folding doors and the music room opened into the prettiest flower garden imaginable. My wages were proportionably increased, my situation in the garden became more respectable, my prospects more encouraging. Here I spent ten more years blessed with the kindest, gentlest, most prudent wife, presented with two fine children, honoured by my Lord and Lady, and familiarized to better conversation than my situation seemed to promise; for step by step I became head gardener, and was used to shew the grounds to visitors and exhibit rare plants and early esculents. During five of these years religion and prosperity went on hand in hand, but at the end of this time our most worthy and reverend pastor died, to the inexpressible grief of the parish, and to the decline of religion in many professors, to the trial of it in all, and alas! to the injury, though I trust not the extinction, of Christianity in me.

‘The preaching of the gospel is an invaluable privilege. I take it to be that river which maketh glad the city of God. And whereas trees may live in a dry soil and put forth leaves, yet the finest fruit is produced by those whose roots are refreshed by rivers and streams; so though Christians may still as it were show their sort without the means of grace, yet they flourish but by the pools of Heshbon. And whilst the sun of prosperity scorches up the sap, if no doctrine distils as the dew, or falls like rain upon the mown grass, spirituality must decline.’ pp. 21—3.

This is pleasingly expressed, and to the truth of the sentiment every heart, attentive to its own religious improvement, will accede. In another letter, an idea equally familiar, is illustrated with peculiar sweetness; and the delicate line is drawn which distinguishes the lawful, from the unlawful enjoyment of commendation.

‘Much more he said, which it would not become me to repeat; for our corrupt nature will not bear to be regaled with praise, which though it fall from a good man’s lips, and be grateful to the palate, should, like the manna in the wilderness, suffice for the hour, but not be gathered up, no, not an omer full, lest it breed worms, and grow corrupt.’ p. 50.

To the sunshine of prosperity, just mentioned, succeeded a state of religious declension, and afterwards of severe trial; the heaviest stroke of which is described in the following letter.

‘Dear Son,—It ill becomes a Christian to dwell with too much minuteness upon the difficulties and trials through which a gracious Providence has led him; he knows this world is called a wilderness, and, consequently, expects a thorny path; so much however as will subserve to shew the accomplishment of God’s promise,

and the usefulness of affliction, he has a right to pause over and record.

‘Though unused to hard labour and weakened by disease, my gracious Saviour imparted strength equal to my day. The dear people who had but yesterday received me as a fellow worshipper, did not desert me in my distress: suffice it, that they recommended me an humble habitation, and an employer, and that, “by the sweat of my brow, I did eat bread.” Here, in the daily occupation of laborious industry, I dwelt some years, refreshed by both private and social devotion. At our minister’s room, prayer meetings were established; and as my experience in the divine life deepened, I sometimes led our little company, as it were, to the mount of God. The valley of humiliation (as dear Bunyan would have called it) was indeed a vale wherein I found pools of water; and whilst lowliness of mind was preparing me for all the Lord’s will, my little daughter lingered through a pale consumption, until her infant spirit winged its flight.

‘I am unwilling to recount the persecution which followed a poor worm like me. There were those in the family of my Lord F—— who had watched for my halting: for prosperity, Charles, in any calling, throws, as one may say, a sunbeam full upon a man, and envy is one of the natural workings of corrupt human hearts. So high did this tide rise against me, that a report sounded through the hamlet, that my child would be refused burial by the parish curate.—However, about this very time, my Lord F—— went out hunting upon a high spirited horse, and was, by what is called an accident, brought to an early grave; in the confusion which this event occasioned, *my* treasure was allowed interment.

‘From this period, my wife, the patient companion of my troubles, fell into a state of gentle decay: lest a murmuring word should escape my pen, I forbear to tell you the history of her long protracted trial. Death approached her with slow but certain steps, her feeble frame sustained much, her soul increased in heavenly mindedness and submission. Ten months of pale disease, brought her to as many weeks of confinement to her bed. I never discovered any rashness in her peaceful character, and the grace she best loved, she best exemplified. “Patience,” she would say, “worketh experience and experience hope.” At all times, if I was disposed to murmur, she would say, “Tarry the Lord’s leisure, my Joseph, wait on the Lord.”

‘How she comforted her soul in adversity, is recorded by him who putteth the tears of his saints into a bottle. Death, Charles, is no subject to describe; its awful conflict, awful even to the people of God, should be improved by silent meditation, self-examination, and deep humiliation: it is confessedly an enemy, but it is the last, and therefore the dying believer does not lay aside his weapons, till angels witness that he wakes a conqueror. I am not one of those who love to read the words of dying Christians huddled together upon paper, as though the speech never faltered, or the vital powers never wearied. A holy character,



like a lamp supplied with the oil of divine grace, emits a pure light all the journey through; but the flame glimmers towards the last, and becomes feeble, until the great proprietor supplies the vessel with that finer oil, which imparts a light adapted for eternal shining.

‘ During her last extremity I never left her. I heard her last soft sigh; I gave the last look ever cast upon her pale fixed countenance; I beheld her coffin laid in the silent grave; and, as I walked sad and slow to my bereaved dwelling, the words of a verse, which I can never forget, engraved her epitaph upon my heart.

She lived unknown, and few could know

When Lucy ceased to be ;

But she is in her grave, and oh !

The difference to me.’ pp. 33—7.

There are parts of this letter which every one will feel; and we are almost sorry to interrupt the effect of it, by adding, there are others to which some will object. But let not the objector deprive himself of the full atonement which the concluding scene of Joseph Felton’s life will present to him. It is true he was at this time the auditor of an itinerant preacher, and that afterwards he became an active member of an independent church; but unless a fourth change occurred, of which the history does not inform us,—he died a churchman. We cannot but admire the christian spirit which the author here displays; being herself, as we presume, a member of the establishment; but we are not prepared to justify the defect of principle, and consequent vacillation of conduct, which her narrative countenances. Whatever is true, is good, and worth preserving; that which is not true, however small, is proportionally evil, and not to be embraced; and, strictly speaking, small truths should no more be sacrificed to great, than great to small. We should have advised Joseph Felton to become either a Churchman or a Dissenter, *upon principle*;—to know, therefore, why he was either,—and to preserve as catholic a spirit as if he had been neither the one nor the other;—which, if we may judge from the temper of many in both communions, is no unattainable degree of Christian virtue. With this deduction, which the intelligent observer will perceive is not made upon slight grounds, “*The Pleasures of Religion*” is a work which we should cordially recommend to pious readers of every description; and especially to those, who, at a small expence, are desirous of enriching, either the cottage or the vestry library.

## ART. XIV. SELECT LITERARY INFORMATION.

*\*\*\* Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In May will be published, in 6 vol. 8vo. (comprising nearly one third of new matter, with a new portrait, from the best likeness of the author, and other plates,) the Miscellaneous Works of Edward Gibbon, Esq. with Memoirs of his Life and Writings, composed by himself; illustrated from his letters, with occasional notes and narrative. By John Lord Sheffield. A new edition, with many corrections, insertions of names, additional letters, &c. comprising also a volume of entirely new matter. In consequence of numerous applications, Mr. Murray proposes to print the whole of the new matter separately, in one volume 4to. to complete the sets of the old edition. He requests those gentlemen who wish for this additional volume to favour him with their names, as early as possible, as he pledges himself not to print one more copy than shall be actually subscribed for previously to its publication.

Speedily will be published, in 2 vols. 8vo. with a Portrait, Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters and Meditations and Prayers, selected from her Journal.

Speedily will be re-published, A Gorgeous Gallery of Gallant Inventions, garnished and decked with diuers dayntie Deuises, right delicate and delightfull, to recreate eche modest Minde withall. First framed and fashioned in sundrie Formes, by diuers worthy Workemen of late Dayes: and now ioyned together and builded up: By T. P. Imprinted at London, for Richard Jones. 1578. Edited by Thomas Parke, Esq. F. S. A.

Shortly will be published, Sermons, by the Rev. Archibald Alison, LL.B. Prebendary of Sarum, Rector of Roddington, Vicar of High Ercall, in the county of Salop, and senior Minister of the Episcopal Chapel in Edinburgh.

History of Cheshire.—George Ormerod, of Chorlton, in Cheshire, Esq. M.A. and F.S.A. is preparing for the Press a History of the County Palatine and City of Chester, which will be published by subscription, in Parts, forming three very elegant folio volumes, with a variety of engravings on copper of the principal views, and on wood, in a superior manner, of the more subordinate subjects, together with arms, seals, &c.

Capt. Lisiansky's Voyage round the World, in the Russian ship Neva, announced some months ago, will appear early in March, in a quarto volume, illustrated by eight charts and various other plates.

Dr. R. Reece has nearly ready for publication, the Popular Chemical Guide, or Epitome of Modern Experimental Chemistry.

The Rev. John Toplis has in the press, a translation of the Treatise upon Mechanics that forms the introduction to the Mechanique Celeste, of P. S. Laplace, accompanied by explanatory notes and additions.

Mr. Wm. Goodlad, of Bury, has in the press, a Practical Essay on the Diseases of the Vessels and Glands of the Absorbent System; with an Appendix, containing surgical cases and remarks.

Mr. Hodgson will publish in the course of next month, a Treatise on Aneurisms and Wounded Arteries, in an octavo volume, with a volume of highly finished engravings, in royal quarto.

Mr. Stewart, lecturer on midwifery, will soon publish a Treatise on Uterine Hemorrhage.

The Rev. I. Cobbin has in the press, Plain Reasons for Infant Baptism, in which the subjects and mode of that ordinance are considered.

Mr. R. Slate, of Stand, near Manchester, has in the press, a volume of



Sermons, never before printed, selected from manuscripts, and preached by eminent nonconformists; to which will be prefixed a biographical account of each author.

Anecdotes of Music, historical and biographical, in a series of letters from a gentleman to his daughter, are printing in two duodecimo volumes.

The Bishop of St. David's is printing, a Praxis of the Hebrew, Samaritan, and Syriac Alphabets; a Hebrew and Arabic comparative Vocabulary; and the Book of Job, in Hebrew, with Miss Smith's translation on the opposite page.

Miss Porter, author of the Scottish Chiefs, has in the Press, the Pastor's Fire-side, in three volumes.

Miss Isabella Spence has nearly ready for publication, the Spanish Guitar, a small work for youth, embellished with a neat frontispiece, designed by Craig.

Mr. Parry is preparing for the press, Poems and Essays, original and selected, by the Hon. Cassandra Twisleton; with biographical memoirs, and anecdotes of her connections.

Lord Erskine is engaged in writing a pamphlet adapted to existing circumstances, to serve as a continuation of the reasonings and principles contained in his celebrated pamphlet printed about fifteen years since, on the Causes and Consequences of the War.

The first part of Researches in Greece, by Major Leake, will be confined to inquiries into the language of the Modern Greeks, and the state of their literature and education, with some short notices of the dialects spoken within the limits of Greece, viz. the Albanian, Wallachian, and Bulgarian, and will be published in the course of this month.

The subjects of the Chancellor's prizes at Oxford for the ensuing year are,—For Latin verse: Germanicus Cæsar Varo Legionibusque suprema solvit.—For an English Essay; a comparative Estimate of the English Literature of the 17th and 18th Centuries.—For a Latin Essay: De Ephorum apud Lacedæmonios magistratu.—Sir Roger Newdigate's prize:—Niobe.

The subject of the Norrisian Prize Essay for the ensuing year is, "The Baptism of John,—was it from Heaven, or of Men?"

The subjects appointed for the two prizes given by the Representatives in Parliament for the University of Cambridge, for the best exercises in Latin prose for 1814, are,—Senior Bachelors:

Utrum ex Hominibus fanaticis, an scepticis, plus detrimenti Respublica capiat.—Middle Bachelors: Quo magis Instituta civilia et ecclesiastica inter se convenient, eo melius Rempubicam administrare licet.

The subject of the dissertation for the Hulsean Prize for the present year is, "On the comparative value of Prophecies and Miracles, as Evidences for the Truth of Christianity."

A complete edition of Swift's Works is printing, under the supervision of Walter Scott, Esq. with a Life of the Author, Notes Critical and Illustrative, &c. &c. It will extend to nineteen volumes 8vo. handsomely printed. Upwards of a hundred original Letters, Essays, and Poems, by Dean Swift, which have not hitherto been printed with his works, will appear in this edition. These have been recovered from Theophilus Swift, Esq. Dublin; from a collection of manuscripts of various descriptions, concerning Swift and his affairs, which remained in the hands of Dr. Lyons and Major Tickell; from originals in Swift's handwriting, in possession of Leonard Mac Nally, Esq. from Matthew Wled Hartstonge, Esq. who has furnished much curious information; from laborious researches made through various journals and collections of rare pamphlets, in which many of Swift's satires made their first appearance; and from Dr. Berwick, who has obliged the editor with some curious illustrations of the Dean's last satirical Tracts. In the Biographical Memoir, it has been the object to condense the information afforded by Mr. Sheridan, Lord Orrery, Dr. Delany, Dean Swift, Dr. Johnson, and others, into one distinct and comprehensive narrative.

A new edition is preparing of Gray's Poems; with Extracts Philological, Poetical, and Critical, from Mr. Gray's Original Manuscripts, selected and arranged by Mr. Mathias.

The Rev. Joseph Berington has completed, and will publish in April, a literary History of the Middle Ages; comprehending an Account of the State of Learning, from the close of the reign of Augustus, to its revival in the fifteenth century.

Mr. Arrowsmith has just finished his eight-sheet map of the country between Constantinople and Delhi, including the entire surface of modern Persia. This map, like most others of the same eminent geographer, is compiled from ori-

ginal materials, and includes many new determinations of positions and objects hitherto uncertain or unknown. Among other novelties he has accurately laid down the heads of the Ganges, till now obscured by superstition, which, it appears, lie to the south of the Hamalaya or Snowy Mountains, between 78 and 80 of east longitude, and 30 and 31 of north latitude.—Mr. Arrowsmith's next great work will be an eight-sheet map of India.

A Funeral Oration is printing on General Moreau, on the model of the Oration of Bossuet, Massillon, &c. containing an animated biographical sketch of his public and private life.

A junction has been formed of Nicholson's Philosophical Journal and Tilloch's Philosophical Magazine; the latter work will in future be conducted by Messrs. Nicholson and Tilloch.

Mr. S. Banks, of the R. C. S. will speedily publish, a Treatise on Diseases of the Liver and Disorders of the Digestive Functions; including admonitory Suggestions to Persons arriving from Warm Climates.

In the University press, Cambridge, are in preparation, Morelli Thesaurus Græcæ Poeseos: sive Lexicon, Græco-Prosodiacum, curâ Maltby, 2 vol. royal quarto;—and Dawes Miscellanea Critica, 8vo. curâ Kidd, editor of Opuscula Ruhukeniiana.

Mr. Kidd is also preparing some Criticisms, Tracts, &c. by the late Professor Porson, to be printed at the Cambridge press.

An edition is printing at Oxford of Livii Historia, 4 vol. 8vo. under the direction of a gentleman of eminence in the University, from the text of Drakenborch; and it will contain the various readings, and the whole of the Notes both of the 4to. and 12mo. editions of Crevier.

There is at this time in forwardness, in the University press, Edinburgh, Novum Lexicon, Græco-Latinum, in Novum Testamentum, congestit et variis Observationibus Philologicis illustravit Joh. Freider Schleusner; to form two thick volumes in 8vo. It has been conducted by the Rev. James Smith, D.D. Mr. John Strauchon, and Mr. Adam Dickinson, and the principal improvements will be a translation of the German passages, rectifying a number of mis-quotations in the original, and some observations by the Editors.

The Select Remains, of the late Rev. James Bowden of Tooting, in 1 vol. 8vo. are nearly ready for publication.

Strabo has lately been translated from the Greek into French, at the command of the Emperor Napoleon, by a triumvirate of French sçavans, M. de la Porte du Theil, M. Gosselin, and M. Coray, the last of whom is a native of Smyrna. The translation was executed by the first and last of the above-mentioned scholars; and the geographical notes were written principally by M. Gosselin. In the accomplishment of their undertaking, the translators have enjoyed free access to the treasures of the Imperial Library, in which M. de la Porte du Theil is one of the keepers of MSS.

Sir Humphrey Davy, who is at Paris, has been chosen Corresponding Member of the 1st class of the Institute, in the room of Mr. Kirwan, by 47 votes out of 48.

An edition of Herodotus, Gr. et Lat. is in the press at Strasburgh, with all the Notes of Wesseling, Gale, and Gronovius, also a Collation from ancient MSS. to be edited by J. Schweighæuser, upon the plan of the Bipont. editions of the Greek Classics, forming 8 volumes, octavo.

Proposals have been issued for publishing, by subscription, in one vol. 8vo. price, to subscribers, half a guinea—to non-subscribers, twelve shillings, The French Preacher: containing select Discourses from the most eminent French Divines; with Biographical Notices of the Authors. Selected and translated by the Rev. Ingram Cobbin. Subscriptions received by J. Black, York-street, Covent-garden; J. Conder, Bucklersbury; and T. Hamilton, Paternoster-row, London; and by W. Bradford, Exeter.

Proposals have been issued for publishing, by subscription, Essays, illustrative of the Principles, Dispositions, and Manners of Mankind: portraying the horrors of human depravity, and the beauties of genuine religion. Designed for the instruction and improvement of young persons. By the Rev. William Potter, Wootton-under-Edge. The work will be comprised in a neat octavo volume, price to subscribers, 5s. Subscribers names received by Cox, St. Thomas's-street, Borough; Conder, Bucklersbury; at the Vestry of Surrey Chapel; and by the Author.



In the press, a new Map of the Travels and Voyages of St. Paul and the other Apostles, with a Geographical and Historical Account of the Places they visited, as recorded in the New Testament, selected from the Writings of Edward Wells, D.D.

In the press, and speedily will be published, elegantly printed in octavo, Individuality; or, the Causes of reciprocal Misapprehension. A Poem. By Mrs. Martha Ann Sellon.

Mr. Stevenson, Surgeon Oculist, and Aurist to her Royal Highness the Princess of Wales, Fellow of the Royal College of Surgeons, Lecturer on the Eye and Ear, and Author of A Practical Treatise on Weakness of Sight, (2d edition) has in the press nearly ready for publication, a greatly enlarged edition

of his Treatise on Cataract, containing, besides many new practical remarks, some important pathological observations, hitherto unnoticed in the science of optics.

Edinburgh in the 19th Century.—Speedily will be published, Letters from Edinburgh, by \*\*\*\*\* This work will contain a detailed account of the present state of society and manners in the Northern Metropolis, sketches of its most eminent living characters,—a view of the different parties in religion, politics, and literature,—strictures upon the public institutions, &c. &c.

A new Literary and Political Review is immediately to be commenced in Edinburgh under the title of the North British Review or Constitutional Journal, to be published every two months:



Art. XV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Playfair's Political Portraits, in this New Era; with explanatory Notes, historical and biographical. Containing an Essay on the general character of the English Nation, British Noblemen, British Gentlemen, Men of Business, &c. By William Playfair, Author of the Balance of Power, &c. &c. 2 vol. 8vo. 11. 1s. bds.

CLASSICAL.

Taciti Germania et Agricola, ex edit. G. Brotier, curâ R. Relhan. 8vo. 7s. 6d.

Novum Testamentum Græcum, juxta exemplar Millianum. 32mo. 8s.

Copleston Prælectiones Academicæ. 8vo. 15s.

Taciti Germania et Agricola, from Brotier's text, with all his observations, notes, and emendations, and with critical and philological remarks; by E. H. Barker. 12mo. 5s. 6d.

EDUCATION.

A New Dutch Grammar, with practical Exercises; containing also a Vocabulary, Dialogues, Idioms, Letters, &c. By J. B. D'Hassendonck, M.A. 12mo. 6s. bound.

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**\*\* The important Article conclusive of the critique on Dr. Williams's Essay on Equity and Sovereignty, will appear in our next Number.**

### ERRATUM in the Number for January.

**Page 94. line 4. from the bottom for maximum read minimum.**

**Our readers are particularly requested to make this necessary correction. We can only account for the error from the hurry of publication.**